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Rev. J.W. VanWoelden
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Jan

...lvinist Contact

...OF PUBLICATION, No. 1736 MARCH 28, 1980

Faith '80 conference says church should focus on covenant

Rev. Van Eek

by Irwin DeVries
C.C. Correspondent

At the Faith '80 conference in New Westminster, B.C., ministers, office-bearers and other participants gathered to examine the current status of the Christian Reformed Church in Canada. The conference was designed to review how the church has been faring, where it is headed, and, most important, where it should be going.

Patterned after a similar event held last November in Calgary, the conference covered numerous questions. The keynote address, "The Canadian Christian Reformed Churches reviewed and challenged," was given by Rev. Henry Van Andel. The address set the tone for the conference and staked out directions across the intricate terrain of the modern C.R.C. Topics were assigned to discussion groups, whose findings were revealed in a final plenary session and subsequent report.

Rev. Van Andel used a historical approach, tracing the growth and maturation of the C.R.C. in Canada over the past 25 or 30 years. Comparisons between now and then revealed a number of changes — some for the good, others not — that can be seen today.

In the future, Rev. Van Andel said, the institutional church should maintain its Reformed heritage and become increasingly covenant-oriented. Secondly, the church should proclaim the "healing power" of the gospel to its members and to others in society.

During the conference, a number of issues received particularly close interest. Most were initially raised by Rev. Van Andel's address and re-emphasized or debated in the discussions that followed.

Perhaps the most dominant question involved was what Rev. Van Andel found to be a weakening of emphasis on God's covenantal promises and an accompanying stress on experiences. He expressed this problem in terms of objectivism versus subjectivism in the church. Later discussions suggested that subjective experience is valid if derived from a prior knowledge of scriptural realities.

Several issues raised at the conference tied into this question. First, the presence of charismatic trends — something that drew considerable concern — was seen as a sign of increasing subject...m. The growth of personal testimoni... was also related to this concern. The report found that the sermon given by the minister is "authoritative" and must remain central in the church service.

However, the report said that the Reformed heritage, involving emphasis on the covenant, the kingdom of God, the five points of Calvinism, etc., must be "reinterpreted" to suit contemporary needs. This idea was termed "situation theology."

Another discussion centred on tolerance versus intolerance. Tolerance was seen as involving an increase in uncritically examined external influences in the church; intolerance as an attitude that permits nothing new or different from the established order or from set ideas. The report attributed much intolerance to a lack of knowledge about where people stand on the issues in dispute. However, the conference cautioned against a tolerance that would welcome a secular, materialistic lifestyle.

The presence of conservatism and liberalism in congregational life was also discussed. The report mentioned that consistories often implement or delay change on the basis of keeping the peace rather than keeping the faith. Increased flexibility was suggested for the evening service, to remedy the problem of declining attendance. However, Rev. Van Andel commented that changes in the worship service must proceed at a natural, unforced pace.

In formulating a response of the church to the world today, the conference emphasized good stewardship. Priorities given were the day of fasting, CRWRC involvement, diaconal activity, local ministries, and refugee aid. The C.R.C.'s growth over the past years from a distinct minority to a member of a larger society, and from interdependence among members to the modern individualism, has led to a struggle to remain in the world but not of it. Members were cautioned against permitting the day of fasting to fall victim to legalism or works-righteousness.

A related topic was the church's political witness. It was resolved that this task be limited to a "prophetic, confessional task" and to motivation of Christians concerning a political witness. Areas of concern were given as world hunger, use of resources, respect for cultural, racial and faith communities, sanctity of life, and political freedom. The report discussed the need for public justice.

The identity of the Canadian C.R.C. was also brought up. Rev. Van Andel's address pointed out the natural way in which the Canadian churches slowly grew up in their own right, apart from the American church. He suggested that sometime in the future it would be beneficial for Canada to have its own particular Synod so that ecclesiastical matters could be dealt with in relation to Canadian needs. The church's identity in general was viewed to be inextricably tied in with the teaching and preaching of God's promises over against the trend of "subjectivism."

In a short presentation, Rev. Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, suggested that the existing situation — with a Canadian Council — was preferable to a particular Synod in that a council is conducive to addressing the government on many matters of cultural significance. The report found that this kind of representation should stay mainly in the realm of the church-as-organism,

Rev. Van Andel

not the church-as-institution. Canadian areas to be addressed are contact with government, dealing with Indian missions, and contact with other Reformed Churches.

Congregational education was investigated as an area with room for improvement. The keynote address recommended a discussion of the sermon after the evening service or during the week. According to Rev. Van Andel, catechetical instruction should become more covenant-oriented than is currently the case. Increased leadership was considered necessary for youth, with the possibility of paid youth leaders. However, concern was later expressed that paid leaders might unduly deprive church members of their individual responsibilities and initiatives.

Discussions on evangelism pointed out the need both for the office of evangelism and for witnessing. Abilities in personal evangelism are a gift of the Holy Spirit and are not equally distributed. Everyone must be a witness in word and life, however, converts must be brought to a measure of spiritual maturity.

Time and again, throughout the conference, the discussions referred to the need to stress the preaching and teaching of God's promises, "promises which we must each personally commit ourselves to." If the Christian Reformed Church in Canada is to take a message from the Faith '80 conference in New Westminster, it is surely this simple admonition from Rev. Van Andel: to "proclaim the healing power of the gospel of the kingdom of God."

Reformed church planned for Quebec

A French-speaking Reformed church will soon be established in Quebec, the result of joint efforts by the Christian Reformed Church and the Reformed Evangelical Alliance (ARE).

The denomination's board of home missions, at its February annual meeting, approved the new project. Home Missions has been involved with French-language ministry for the past year. Home Missions grants have made possible the publication of evangelical literature and significant works of theology.

The ARE was formed about a year ago by Reformed Christians in Quebec who saw the need for a Reformed witness in a predominantly French, Roman Catholic province.

The Board of Home Missions says that the opening of the new field in Quebec is dependent upon finding funds for work and is making a special appeal to Christian Reformed people in Canada.

A Home Missionary will be placed in this new ministry as soon as he can be found and as funds are available for his support. Obviously, the missionary must be bilingual and this factor limits the list of candidates drastically.

Rev. John Van Til, regional home missionary for Canada, will direct the process of calling and opening the field.

The Christian Reformed Church has one church in the province, located in Montreal. It was established by Home missionary G. Andre in 1953 and celebrated its 25th anniversary last year.

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VIEWPOINT

Ontario Liberals reach for a political star

About a month ago (February 22, to be exact), we shared with you the rumor which had been circulating within the Ontario Liberal party offices that that party was going to force a political election this spring.

The Liberals are the official opposition in the Legislature with the ruling Conservatives holding on to a minority government. The combined Liberal-NDP forces can bring down the Conservative government at any time to force an election.

Well, it's official; not that there will be a provincial election at a certain date, but that the Liberal party intends to cut the umbilical cord which has kept the Conservative party in minority power since 1977.

Dr. Stuart Smith, the Liberal leader, says that it is time for a change. That, presumably, has been a Liberal platform for most of the past 37 years while the Conservatives have been in power. To say that there is time for a change (from a Conservative government to a Liberal government) is fine, but the Liberal party seems to be offering little alternative.

Both Conservative and Liberal policies seem to be about the same. The same can be said of the federal governement. The question in the federal election centred around leadership. That, I believe, could not be an issue provincially since both Premier William Davis and Dr. Smith seem equally qualified as premiers.

Premier Davis has the great advantage of having a well-established Conservative machinery in which civil servants must often consider themselves as Conservatives, rather than independent government employees.

Dr. Smith must force a provincial election this spring (perhaps as late as June) for several reasons. He wants an election before the Ontario electorate starts to hate Prime Minister Trudeau again and take it out on a negative Liberal vote provincially. He needs to prove that, as Opposition leader in a minority government, he has the power to bring the government down . . . which he must do. That would give the Liberals an advantage (at least in terms of strategy) because then they can fight their campaign on the "time for a change" concept. If they wait until the Premier calls the election next spring, it will show the public that the Liberals could not find fault with the Conservative government and, indeed, thought that the Conservatives were doing a good job.

This form of illogical logic makes a great deal of political sense. Political parties are strategists. Dr. Smith must come up with some issues on which to fight the election and he can do little else but say: "The Conservatives have tried for 37 years, now let us try."

A change is often good and, most certainly, if the Liberals win you will see some innovative programs which might just be enough to stir up the economy a bit.

One suggestion: once the election date has been set, ignore the provincial leadership question. Davis and Smith are political equals. NDP leader Michael Cassidy is a political novice who would simply make a bad premier. Concentrate on your local candidates and vote for the best man or woman.

Keith Knight

Canada's door to immigration widens

Federal minister of employment and immigration, Lloyd Axworthy, indicated earlier this month that immigration may very well be stepped up to meet the need to fill 600,000 new jobs in western Canada during the 1980s.

"We need workers," cries western Canada.

"We need work," pleads eastern Canadians.

The eastern Canadian and western employer have been getting together in recent years in what has become a marriage of economic survival. The Maritimes have been struggling with high unemployment for several years and provincial governments there are eagerly awaiting results of gas and oil exploration which would assure their population of employment at home.

Certain regional pockets within Ontario and Quebec have also been hit with high unemployment, primarily the result of increased interest rates on loans and increasing inflation in areas where profit margins were already small.

The Liberal government's proposals to continue its current immigration policy, and perhaps to even increase it during the coming years is a good one.

We think immediately of the Vietnamese refugees who continue to trickle into our communities. The government's earlier commitment to sponsor one refugee for every one sponsored through private agencies is expected to be reinstated shortly. (When the Conservative party governed for those few months, it had stated that it would stick to a ceiling of 50,000 refugee immigrants. About 35,000 had been sponsored privately at that point and the government was not prepared to match that figure).

We hear very little of the thousands of men, women and children who flee places like Yugoslavia, Pakistan, Afganistan, Rhodesia to find refuge, at least initially, in Austria and Australia. Families have left those strife-torn countries to find freedom and security in democratic countries.

The new Liberal government will undoubtedly be receptive to these people as the "doors to opportunity and freedom" — those great capitalistic words — are swung wide open.

Immigration officials will undoubtedly direct these new Canadians to those regions within Canada where work seems to abound . . . the west.

OUR FAITH, OTHER FAITHS

Hinduism

by Rev. Johan D. Tangelder

India and Hinduism bring to mind sacred cows, holy men, gurus, yoga, the caste system and the many idols and temples.

Hinduism is a remarkable religion. It ranges from the sublime and serene ecstasy of the lonely mystic to the primitive materialistic naturalism and the village cults and rituals. In speaking of the paradoxes with Hinduism, Jawaharlal Nehru said: "Hinduism as a faith is vague, amorphous, many sided, all things to all men."

Hinduism has its origins in the various natural religions of the ancient people of India, who had a very old civilization. The religion of today's India is marked by a primitive naturalism combined with magic through which a worshipper can control the gods. The gods do not essentially differ from human beings, but enjoy a happier life. The Vedas, Hinduism's sacred books, are almost entirely ignorant of the central gods such as Shiva and Vishnu and yet extol gods — for example, Indra and Varuna — that are entirely forgotten in Hinduism, as it has been in existence for some 2000 years.

The Indians are the only people in the world who have a god of the dance — Shiva, the many headed. As both the mystic and the sensual find a place in Hinduism, one is confronted with a real sense of spirituality on the one hand and gross sensuality on the other.

For example, the true spiritual understanding of nature is thought to be best realized through physical intercourse, and the full exploration of sensual experience. On temples such as Kajuraho, near Calcutta, the outer walls are covered with carved figures of couples in all the conceivable (and some inconceivable) combinations of the Kama Sutra, the Book of Love. No wonder that Christians have found this type of religious art expression rather repulsive.

The many gods are seen as the many manifestations of the One Absolute Reality. A Hindu can say that he worships one God, while he worships ten thousand or more. Not only the gods, but all things, and even men are but so many representations of the Ultimate Reality.

Hinduism is essentially pantheistic. The world is an extension of God. Everything that is, is equally in God. So gods are identical with people and the world and even unreal, because everything is maya (illusion). In Hinduism the world does not exist in reality. What happens is actually indifferent. Good and evil are not opposites. There is no distinction between cruelty and noncruelty.

When a man dies in the streets of Calcutta, his death becomes insignificant as "he" was just an illusion. All that survives death is an impersonal essence. Man is impersonal. He is not a distinct individual. He is only a wave in the immense ocean of infinity. The Upanishads exclaim: "The essential self or the vital essence in man is the same as that in an ant, the same as that in a gnat, the same as that in an elephant, the same as that in these three worlds, indeed the same as that in the whole universe."

Dr. J.H. Bavinck writes: "In one of the philosophic schools of India, the samkhya, man's innermost being, is often compared with a spectator, a sakshin. He is not active himself, he is never concerned in the great drama of our existence. From the impenetrable depths he sees the game of our life, until we ourselves wake up and rid ourselves of that game because it is not real. Then only man begins to understand fully that this bewildering world, with its continuous pressures and struggles, which has enchanted and fascinated him all during his existence, is only a delusion, and that he, in spite of his deepest involvement, has never really belonged to it."

India has its suffering and poverty-stricken millions. But Hinduism's view of reality has hindered social progress. It has done little to overcome the plight of the masses. Hinduism's caste system, as it still prevails in many parts of India, perpetuates injustice. In extreme cases, as in South India, labourers may not walk the same streets as the Brahnan.

In the Christian faith, there is a clear distinction between creature and Creator. The God of the Scriptures is the infinite personal God who loved the world so much that He gave His only Son. And we are called to be reconciled to God through this crucified and risen Son of God. The evangelization of the Hindu is urgent because there are so many unconverted Hindus. Time only can tell how long the Christian church has left to carry out its mission mandate in India.

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LETTERS

Tax circular seen in national perspective

Dear Sir:

Variance of opinion over the way Christian School supporters should respond to federal tax-circular 75-23 is found in many types of confessional schools: Mennonite, Baptist, Brethren in Christ, trans-denominational, Seventh Day Adventist, United Church of Canada, etcetera. Some schools advise their supporters to claim total deductibility for school contributions. Others, out of respect for government, endeavour to separate their bookkeeping into religious and secular components, even though they have misgivings about having their curriculum defined in a dualistic way.

There exists the possibility that all openly confessional independent schools could register their reservations in a common statement to Ottawa, despite the fact that schools react to the tax-circular in different ways. The decentralized nature of independent schools Canada-wide, has made dialogue or the development of a common position difficult. No doubt this has contributed to the apprehension felt by many in the face of the government's tax instructions. Until recently, no mechanism was available for common reflection or action. The Federation of Independent Schools of Canada was inaugurated in January, 1980 with the Ontario Association of Alternative and Independent Schools recognized by FISC as provincial federation of schools for Ontario.

OAAIS is contributing to the preparation of a proposal for the federal government suggesting there be an income tax deduction for tuition fees paid by those who support a child in an independent school. If accepted, there would no longer be a need for circular 75-23 since taxpayer relief would not be based upon deductibility for religious purposes, but would apply to anyone supporting a child in an independent school, regardless of its kind.

Needless to say, no predictions can be made about the governments' eventual response to such a proposal. FISC, however, might be able to assist confessional schools across Canada present a common statement outlining their reservations about the formulation of circular 75-23. Presented separately, or as part of the FISC tuition brief, it could enable schools to show their concern about the assumptions of the tax-circular — without prejudice to the way in which various schools have reacted to the circular itself.

By drawing federal government attention to the fact that the religious understanding of many Canadians may be jeopardized by what is in essence a bureaucratic ruling, schools with an avowedly religious philosophy of education might be protecting themselves against future unforseen incursions that could be even more damaging to their programs.

The right of a community to express its philosophical-religious commitments educationally motivated the formation of the Ontario Association of Alternative and Independent Schools and undergirds its struggle for educational pluralism, including distributive justice in the way our education tax dollars are allocated provincially. The emergence of the Federation of Independent Schools of Canada is timely in view of the questions raised by the federal government's attempt to come to grips with the matter of tax relief for parents who support non-profit charitable schools.

No doubt, the possibility of FISC assisting in a nationally-coordinated response will be on the agenda of the first regular directors meeting of the national organization in May.

Lyle McBurney,
Executive-director,
Ontario Association of
Alternative and Independent
Schools,
Toronto, Ont.

A "multicultural thank you"

Dear Sir:

I wish to express my pleasure in having had an opportunity to work with you these past few months.

During this brief period, I managed to become acquainted with you in the various ethnocultural communities across Canada, and enjoyed sharing with you our mutual concerns regarding the building of a multicultural Canadian society within a bilingual framework. The thoughts and opinions you expressed were helpful to me in carrying out my responsibilities, and your co-operation was very much appreciated. I feel that our efforts together succeeded in making Canadians more aware of the multicultural nature of our country and of the need to provide equal opportunities to all Canadians regardless of ethnic origin.

Although I shall no longer be responsible for the implementation of the multicultural policy of the federal government, I wish to assure you that I shall continue to work for its acceptance by all Canadians.

Thank you again for your co-operation and help.

Steve E. Paproski,
former Minister of State
for Multiculturalism,
Ottawa, Ont.

Dutch stick together

Dear Sir:

This letter is a reply to Anne Hutten's article in the issue of the February 15 Calvinist Contact.

I am a Canadian and I married a Dutchman. I find the Dutch people stick too much together. It is hard for somebody who has no Dutch background to fit in their group. Even the young people who are born here refer to other people as Canadians and they have to realize that they are Canadians too. I think the Dutch people should still be proud of their background but they have to realize their church is not the only one in the world. I have gone to church all my life and there I have experienced the same fellowship with God.

I do not like the way people comment about the Roman Catholic church. We should respect each others views too.

Please tell Ralph Heynen how much I enjoy his articles. They really help me.

Elizabeth Voskamp,
Waterdown, Ont.

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Church Page

Pastoral Pondering

A few weeks ago, our family attended the so-called "Starvation Supper" at the Laurel Lea — St. Matthews Presbyterian Church. I really don't think that anyone starved. But it was a simple meal of soup and bread, all of which was donated by the ladies of the said church. The attendance was just excellent. The planning committee figured that a 70 people turn-out would have been pretty good, but as it turned out there were some 110 people present. We did a lot of good hearty Christian singing. Tom Lai, one of the Vietnamese refugees told us a bit about his experiences in coming to Canada. It was decided to send the proceeds to the Mennonite Relief Committee, to be earmarked for relief work in Cambodia. We raised over $500.

I am writing all of this for mainly two reasons. In the first place, as a Christian community it was good to express our unity in the Lord with view to helping those in need. In the second place, we need to realize, possibly now more than ever, that we have to seek the unity in Christ with other Christ-confessors as well. All too often we as Christian Reformed tend to isolate ourselves from the larger Christian community. To be sure, we should not hastily gloss over our differences with Christians from other traditions. We need to remain Reformed and continue our Reformed identity. However, in our contact with other Christians we have a unique opportunity to share the richness of our Reformed tradition with others, and besides that, we can learn from other Christian traditions as well. In the process we become richer through such meaningful interreaction.

J. Kerssies,
Redeemer Chr. Ref. Church,
Sarnia, Ont.

Pastor's corner...

It really was a moving experience. As I was talking to this young man he kept saying: "as long as I can know this one thing that I truly belong to the chosen few. For few, as you know, will be saved and I pray that I may be among those few. But how can I know? If only I could know for sure!" He had come from a Christian home. He had gone to catechism and the Sunday services, but Christianity didn't seem to make a big impression upon him. He is that kind of person: either he's going to have good reasons for his faith or he will throw Christianity overboard. What, then, could I say to him? I looked at Luke 13:22. Someone had come to Jesus and asked 'Lord, will those who are saved be few? It is really important to see, I believe, that Jesus does not answer the question in the affirmative or in the negative. He does say: "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able (v.24).

Will those who are saved be few or many? In one of his booklets Dr. J.J. Buskes tells us about some things that happened to him and his little son as they attended some worship services during their summer holidays in a well-known Dutch resort area. The one Sunday they were in a church filled with vacationers and at the climax of his sermon the preacher said: "If a few of this crowd here will be saved, it will be quite many and we should thank God for it very humbly." At that point the boy shook Dr. Buske's arm and whispered: "That preacher is not very generous, is he?" The next Lord's day they worshipped in an "evangelical church" somewhere. This sermon, too had a climax and this preacher said "If you would ask me then I would say that all of us will be saved." From that moment on," Dr. Buskes then carries on to say, "I realized that in my sermons preached to an audience of 500, I could never 'write off' 480 of them but neither that I could present a 'free ticket' to all 500 of them. That is, if they would ask me . . . But they do not ask me. The people do not come to the church to listen to what I have to say, do they? The come to listen to what God has to say."

It would be a great stumbling-block to the weak if we insisted that all believers were to have a fully developed assurance of salvation. If we all were to be "fully persuaded" then a number of statements did not have to be included in the Bible.(cf. Ps. 51:8, 11 and 12; Matt. 26:69-72; Eph. 4:30 and I John 5:12). This of course does not mean that we cannot cultivate this assurance. If we faithfully make use of the means of grace available to us the Lord will accompany this with his blessings and love. In that sense it could be said (as one of my professors used to say it): "The barometer of faith is proportioned to the diligence of our obedience to the commandments of God and our increase in the knowledge of Christ."

May the Lord keep us in the coming year from giving "quick and superficial" answers to life's questions. Many young people are struggling in a wasteland because they can't accept the guidance of the generations that have so little to offer. Many hungry sheep look up and are not fed because we do not really and Biblically search with them for life's meaning. Who can be satisfied with a "second-hand religion?"

Rev. J.S. Hieleman,
Maranatha Chr. Ref. Church,
Calgary, Alta.

Church News

Christian Reformed

Called

—to Hamilton (First), Ont., Rev. Gordon Pols of Edmonton (West End), Alta.

Declined

—to Hamilton (Mount Hamilton), Ont., Rev. Anthony De Jager of Bowmanville (Rehoboth), Ont.

—to Waterdown (Bethel), Ont., Rev. Jack Quartel of Ottawa (Calvin), Ont.

—to Barrie, Ont., Rev. Gerrit Bomhof of Mount Brydges, Ont.

—to Jarvis, Ont., Rev. Jack Quartel of Ottawa (Calvin), Ont.

—to Iron Springs, Alta., Rev. Gerrit Bomhof of Mount Brydges, Ont.

—to Listowel, Ont. Rev. Anthony DeJager of Bowmanville, (Rehoboth), Ont.

Accepted

—to Toronto (Woodbridge), Ont., Rev. J.W. Van Stempvoort of Leota, Minn.

—to Aylmer, Ont., Rev. Henry Boekhoven of Kalamazoo (First), Mich.

Stated Clerk

The new stated clerk of Classis Alberta South is Rev. Stanley Drenthe, Box 179, Nobleford, Alta. T0L 1S0.

New addresses

Rev. John Klomps, 1264 Sayers Rd., Mississauga, Ont. L5J 3G5, after April 6.

Rev. Henry Boekhoven, 184 South St. W., Aylmer, Ont. N5H 1S3, after April 30.

Worship services

Grimsby, Ont. — Morning services at 8:30 and 10:30 a.m., afternoon service at 4:30 p.m.

Birthday celebration

Rev. John Dykstra, former minister in Jarvis, Ont. from 1952 - 1959, celebrated his 85th birthday on March 23. Rev. Dykstra was ordained in 1925, emeritus in 1964. His address is 33 S. State St., Zeeland, Mich. 49464.

Press Parade

Fellowship at First

February First was the kick-off date for "First Fridays at First." Each first Friday of the month the Evangelism Committee is organizing an evening of Christian entertainment and fellowship at First. We will be hosting music groups, drama groups, or films. The goal is to draw in Calgary youth, demonstrating to them that Christian church is relevant for them today, and the claims of the gospel are true for them for the 80s.

To draw Calgary youth, we will be doing catchy spot advertisements on CKXL and CHQR, and in our community newspaper, the *Communicator*. The youth from First are encouraged to put up posters in their schools and to invite friends to come with them to these events.

The success of these events depends on the involvement and participation of the youth of First. We all need to show a warm hearty welcome to the people the Lord sends us. We need to be willing to assimilate these people into our fellowship, and we need to be willing to dig in and help with the nitty-gritty work (setting up the facilities, preparing and serving coffee, etc.) that goes into making these events possible.

On February 1st, our own music group *Credemus* presented a concert. May the Lord's presence be with us as we continue in our new attempt at reaching youth.

First Chr. Ref. Church,
Calgary, Alberta

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THE BACK TO GOD HOUR

P.O. Box 5092, Ottawa, Ont. K2C 3H3

Dutch Catholic synod decisions hinder ecumencial relations

by Lalit Adolphus

Mr. Adolphus is a free-lance writer from London, England. His articles on church affairs have appeared in England, Germany and Switzerland.

The Vatican was lucky that the publication of the final document of the recent special synod of the Dutch Roman Catholic Church was overshadowed by the announcement, made the same day, of the abdication of Queen Juliana of the Netherlands — for the disappointment in Holland and elsewhere at the outcome of the synod is widespread indeed.

The Dutch synod is an unprecedented event in church history, being the first synod of a national church to be convened in Rome by a pope.

Problems had been simmering in the Dutch church since the 1960s, where indeed — judged by standards elsewhere — extraordinary things have been happening. In the university city of Leiden, for example, Roman Catholic priests and Protestant pastors have been meeting once a month in defiance of church law for a joint celebration of the eucharist in which students of both denominations participate.

In no other church province in Europe are so many theological and pastoral subjects discussed so openly and so many church doctrines and practices questioned — the celibacy of the clergy, the role of the laity, contraception, abortion, homosexuality, the ordination of women, to name just a few.

Married priests

Long before Pope Paul VI issued his controversial encyclical *Humanae Vitae* upholding the traditional Roman Catholic prohibition of artificial means of contraception, Dutch bishops had been telling their faithful to act according to the dictates of their consciences. After the publication of the papal encyclical they did not change their teachings.

In 1970 the Dutch bishops convened a national pastoral council which, by a majority vote, passed a resolution in favor of married priests.

In the years immediately after the Second Vatican Council the Dutch bishops published a new catechism which attempted to present the mysteries of the faith in modern idiom and was clothed throughout in an ecumenical spirit.

A Vatican commission of five cardinals pricked holes in it, declaring some of its statements, such as those on papal authority, the existence of angels, and sins, to be "ambiguous." Instead of revising the catechism, the Dutch bishops published the cardinals' comments in an appendix.

Daring liturgical experiments outside the officially laid down forms and norms were resorted to freely. Private confession was gradually replaced by public penitential services followed by general absolution. Many laicized married priests were employed in pastoral work in parishes.

Not only the traditionally conservative Roman Curia but the cautious though broad-minded Pope Paul IV was shocked at all these developments.

Pope Paul tried to resolve the crisis by appointing conservative prelates to the seats falling vacant: Adriaan Simonis to Rotterdam in 1970 and Jan Gijsen to Roermond in 1971. He did so against the advice of existing Dutch bishops and in the face of opposition of the people of the two dioceses.

As a result, the episcopate became polarized and the crisis in the Dutch church was aggravated rather than eased. The two conservative bishops refused co-operation with the five progressives.

Bishop Simonis, a moderate conservative, was occasionally willing to accept compromises, but Bishop Gijsen stubbornly refused all co-operation with the progressives, whom he publicly attacked for their "weakness" in the face of "permissiveness."

Heal rift

Matters soon came to a head, so much so that it became impossible for Dutch bishops to issue a joint pastoral letter on any subject. Pope John Paul II, who held individual meetings with each of the seven Dutch bishops in March and April 1979, was finally convinced of the need to convene a special synod in Rome in a bid to heal the rift.

The pope was present at most of the sessions of the synod which was attended by the seven Dutch bishops, led by Cardinal Jan Willebrands, together with six cardinals of the Curia, two Dutch members of religious orders, the new archbishop of Malines-Brussels, Godfried Danneels, a secretary, and the general secretary of the International Synod of Bishops.

The synod did not progress smoothly. It had to be prolonged beyond its original schedule because of divisions and differences which proved difficult to resolve.

The final communique, which was a triumph for the theologically conservative Pope John Paul II, leaves no doubt that the synod has put a brake on all bold experiments.

It upholds the rule of clerical celibacy; the principle of the permanence of priesthood (implying that applications for laicization would not be viewed favorably); the distinction between the sacerdotal priesthood and the priesthood of all believers (implying that lay pastoral workers would no longer be permitted to carry out many of the functions which they have been performing in recent years); the need for a return to traditional religious practices such as private confession; and the need for more traditional methods of seminary training.

Stern document

The document rejects "intercommunion among separated brethren" which, it claims, "is not the response to Christ's call for perfect unity." The synod set up three special commissions to deal with special issues and a fourth to supervise the execution of its own decisions.

By Dutch standards the document is very stern indeed. It stifles the spirit of renewal in the church. It makes a mockery of Vatican II's stress on the legitimate autonomy of local churches, on unity in diversity and on the distinction between unity and uniformity.

True, it claims to have healed the rift among Dutch bishops and to have restored *communio*, a word and concept much stressed in the final document, which defines it as "a specific community of faith, hope and charity which unites believers with Christ and his Father while at the same time uniting them with one another."

But a restoration of *communio* by papal imposition is not an exercise in "collegiality," one of the key concepts developed at Vatican II. The imposition of such *Pax Romana* on the Dutch Church is hardly likely to be acceptable to the marjority of Dutch Catholics.

"The Church of the Netherlands has been placed under the permanent custody of Rome," commented *Volkskrant*, a leading Dutch newspaper of Roman Catholic origin. "The vision of the church as a hierarchical institution in which everything is statically defined, as opposed to a dynamic conception of the church, has clearly won," it moaned.

While the Calvinist chairman of the Dutch Council of Churches, Prof. H. Berkhoff, has described the outcome of the synod as "a catastrophe" for ecumenical relations, many Dutch Catholic priests and laymen have announced their determination to continue with the process of renewal. "Armed with the gospel, we will not bow to authoritarian action," said their spokesman.

Observers who had been awaiting the outcome of the synod in order to get a clue as to the way the Roman wind was going to blow in the years ahead will be much saddened.

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Remember that first glow on New Glasgow?

Do you remember what was observed about the Home Missions church in New Glasgow, N.S., last Easter Sunday?

Everyone in the Christian Reformed Church was requested by Rev. John Van Ryn, executive secretary of Home Missions, to note that the first church building of the CRC on the North American continent to be touched by the morning sun was the church in New Glasgow.

Then he suggested that you pray especially for this congregation, which stood symbolically, too, for all the rest of the 140 denominational Home Missions churches and ministries . . . pray that it might grow in the next year in numbers, maturity, and fruitfulness.

Would you like to know how the Easter prayers were answered? God provided that the consistory of that church would tell you the whole story in surprising detail, even though at the time, they didn't know they were doing so. A beautiful straight-forward account to the congregation of what happened in the congregation after those prayers were prepared and signed by the clerk, Mr. Jerry Hangeveld.

If you like to see how God chooses to answer prayers and if you would like to see His hand showing through the many small events which combined to make a blessed big year in the life of one manifestation of the Body of Christ, you will enjoy Jerry's simple account of the life of a small, growing church exactly as it came from his pen. Between several of the paragraphs, you will probably pause to praise God for answering prayers (maybe your own?) above and beyond expectation.

★ ★ ★

As we begin 1980 it seems appropriate to look back and try to evaluate the activities we were engaged in here in New Glasgow.

In June, 1979, we had a MAP (Mission Analysis and Projection) survey conducted by Rev. Van Til and Rev. Vriend for the Home Missions board. It was well done and the congregational participation was excellent.

Again this year we had our worship services morning and evening throughout the year without interruption. Neither facilities nor circumstances hindered us from worshipping.

We are blessed with a pastor who is very much concerned about the welfare of us, not only our eternal destiny but also in our day-to-day problems facing us. We are grateful to God for providing us with a pastor endowed with the gift of counseling, preaching and teaching. The fruits of his work are clearly seen in that there is better relationship among members and the unity and oneness among us has improved.

Our personal relationship with God is something we should dwell on individually and whether we grew spiritually in the past year we must answer for ourselves. Also our interns, John de Winter and Dave Weemhoff, have been and are a blessing to the congregation, especially to our young people. Dave and his wife Kathie are very much involved as John was in our church life such as VBS, young people society and catechism teaching.

The council has met on a monthly basis and dealt with all matters that needed attention. Again excellent leadership and adequate preparation of the chairman makes these meetings pleasant and uplifting. Both classis meetings were attended by two representatives and Pastor Dreise was delegated also to Synod this year.

Almost all of the 24 families of our congregation are actively involved in one or more committees or societies. Many of our activities have a double purpose or goal; strengthening of our church life and outreach in the community. When we think of all the activities we can be very thankful for so many dedicated people. Proper planning and wise decisions are very important.

The nursery school is enjoying maximum attendance and, with good leadership and a qualified teacher, can look forward to a successful and blessed future. A complete new Sunday school staff is continuing with new enthusiasm the teaching of our little ones. In the past year we have witnessed and enjoyed the gifts of music from organist, choir, quartet, young people with guitar, children singing with piano and other musical instruments. All these have brought God's message in their own way, to us, to the community and to our friends.

We also witnessed four of our young people making profession of their faith, as they choose to serve their Lord

Cont'd on page 11

PASTORAL COUNSELING

Temple building

Ralph Heynen

I made of my heart a temple, but the
Saviour came not in;
For its aisles were glowing with
malice and its bells where choked
with sin.
And the air was heavy with incense,
and its priests were sandal-shod;
I made of my heart a temple, but its
light revealed no God.

I made of my heart a stable and the
Saviour came and smiled
Where the cattle of human kindness
drowsed in the evening mild;
And its air was pure and pungent with
grass from the rain-swept sod.
I made of my heart a stable and it
sheltered the living God!

Temple building is mentioned so often in the Bible. We are encouraged to be builders of "temples." Our bodies are described as temples of the Holy Spirit and a most remarkable temple it is! Fitly framed together, it stands as God's most marvelous act of creation. The mystery of human life is never quite understood. But the real temple is not the physical frame, or the outer form, or the colour of our hair or eyes, or the shape of our bodies, but the inner self — our character.

We are temples of the living God and this refers to the whole person — body, soul, mind, feelings, habits. Yes, we are all temple builders for our life is a constant process of building. It rises ever so slowly day by day, beginning when we are born. Every new lesson we learn is an added stone to that temple that rises silently within us. Each experience, whether joy or sorrow, each victory or defeat, forms a part of that structure of the character that's being built. Each contact that we make, each influence that touches our eyes, every book we read, every conversation we have, all add something to the construction of our life.

Some are building beautiful character structures; others are satisfied with a rather simple "hut." There are many who have unfinished temples. The early beginnings were so promising, but they were never quite finished. They stand with walls crumbling, useless things. We often see buildings like that. They had such wonderful beginnings, but there they stand — walls without a roof and without windows and without furnishings that make a house so beautiful. I've seen marriages like that. It's a beautiful thing when bride and groom stand hand in hand by the altar to pledge their love to each other.

They vow that they will remain together till death parts them. But a short time afterwards the visions seen so clearly by these two hearts have not become a reality; the worldly cares enter in and the bills have to be paid. There are quarrels and differences and the early promises are so soon forgotten. The marriage goes down in defeat! This is happening altogether too often in our generation. There are too many marriages that seem to begin so brilliantly but then they fade and turn sour. "Sick marriages" they say. I think it's because people haven't really built constructively. The result is that after awhile the marriage stands as a half-constructed building.

There are Christian men who decided to build a Christian business and to run it along Christian principles. They find that this is a noble ideal. They treat the people that work for them well, they treat their customers well, but they come face to face with some rather unhealthy competition and there are circumstances that allow them to sacrifice their principles to expediency and pretty soon they have made all kinds of compromises.

Isn't this true in the lives of all of us? What marvelous promises we make to God when we stand at the dawn of Christian life! But then there are struggles and battles and temptations to overcome and sacrifices that must be made. We may lose a few friends because of the fact that we try to hold to our basic principles. We refuse a drink and people say: "What's wrong with you?" Or we refuse to skip church on Sunday morning when we are out of town and people say: "Well, that's a time for golf or tennis." They think we're a bit strange.

The struggles and battles and temptations require sacrifice. There is a danger that the warm glow of love becomes luke-warm and finally rather cold. The temples that we had hoped to build are left incomplete. What's lacking? We lack the power of endurance. We'd like to have things come the easy way. Last week I heard a missionary speak who had been in the Philippines for four years. He was telling that one of the difficult things to get used to in that part of the world is that your food has to be prepared from scratch. There is nothing like "prepared" food. They make everything from scratch. We aren't used to that.

We have it rather easy in our part of the world and we like it that way. But the danger is that when we're not willing to face up to the struggles and the hardships and the difficulties of life, we're not going to develop a great deal of determination and a great deal of endurance. One of the qualities of character that we need to develop if our temples are to be solidly built is the willingness to sacrifice.

Why haven't we been able to conquer our own natures? Because the conquering nature lies within man. It isn't something that he can accomplish with his brain or with his hands. He has to do it with his heart, with his feeling, with his emotions. This requires a lot more stamina than the construction of a house or a building. The building of a human life requires much effort. We also have the promises of God that He will help us to build the temples of the spirit. We know that as we face life, it's only when we begin to rule ourselves and take hold of our inner selves and build that kind of character that we will have temples that reflect the spirit of God dwelling within our lives.

When you look back, or when you look ahead, what kind of temple are you building? Are you only building a hut that is not going to stand the test of time? There still remains a constant day-by-day struggle — a battle that each one of us has to fight until the day when we are relieved from our earthly battles and we will dwell in God's eternal temple forevermore.

THOUGHT FOR THE WEEK:

Paul emphasizes "My strength is made perfect in weakness." He also boasts in that same connection: "When I am weak, than am I strong." It may sound strange to people that our strength can be our weakness or that our weakness can be our strongest point. And yet it's true and in the lives of many people this has proved to be the case. When they went through the valleys they rose to their greatest heights!

The Adventures of the Jolly Baker

by W.G. Vandehulst

5. "Baker Bumble," they announced, "the king wants you, the greatest raisin bun baker in the world, to come to the castle at once."

"Me? But why?" asked the baker. He couldn't remember having done anything wrong, but the old fear returned.

"M-m-me too?" asked Mrs. Bumble. Her voice shook.

"You?" said one of the grenadiers with a fierce look. "Yes, you too. They tell me the barley got mixed with the rice, and they're looking for a picky woman to sort it out, and—"

"No," interrupted the other. "You got it all wrong. The salt got mixed with the sugar."

Then Mrs. Bumble saw that they were mocking her. "How dare you mock a decent woman!" she fumed. "You beastly bearhats!"

6. "But . . .but . . . ," said Bumble. "Does the king want me? What's wrong?"

"Yes. A messenger arrived this morning from the King of the North carrying a letter. But I have no idea what it says."

"A letter from that grumpy grouch?" Mrs. Bumble asked worriedly. She forgot her anger. "Was there anything about me in it?"

"Yes. The Queen from the North needs a new jacket, and she wonders if she can buy one of your old ones cheap."

This was too much for Mrs. Bumble. She stamped off into the house, slamming the door behind her. The men roared with laughter. Baker Bumble couldn't help it. He laughed with them.

7. "Don't forget! At the castle at 10 o'clock!"

The two grenadiers began to leave.

"But . . . but . . . ," cried Baker Bumble, "this isn't a joke, is it?"

"A joke? Of course not! What gave you that idea? You be there. All by yourself. Ten o'clock. Oh, yes . . . How much are those?" They pointed to the freshly baked buns on the tray in the window.

"Here, take them," said Bumble, and pushed three buns into the hands of each soldier.

Happy, they went their way, both eating hungrily. That fat raisin-bun baker wasn't a bad fellow. Oh-oh! At the corner they met the stern Commander-in-chief. Standing stiffly at attention, their cheeks bulging, they saluted as he went by. Whew! He didn't notice!

8. Baker Bumble stood in his shop, his head hanging.

His wife peered around the corner of the door. When she saw that the two mockers were gone, she quickly came out into the open.

"Why are you standing there? The King wants you. So you go, and you'd better go neatly dressed. Then everyone can see . . . Take that thing off!" She tore off his apron. "Then everyone can see that we're neat, decent people. Those beastly bearhats! Did you hear me? Here are your boots. And don't forget your cloak. And your hat. Now where is that slipper? You numbskull, where did you put it? In the flour barrel? How awful? Oh, you . . . you . . . you . . . !"

9. The peace of *Baker Bumble's Bunnery* had been disturbed. And it got worse. That beautiful morning in October was only the beginning.

Mrs. Bumble had looked out of the door ten times already to see if her husband was returning from the castle. Ten times she had stepped out into the street to look down the alley. The large, white cat had jumped off the windowsill to rub herself against her mistress's skirts. But she got kicked instead. Why? Usually her mistress was kind to her. She was back in her warm spot in the sun and stayed there. She didn't care if her mistress came out twenty times.

Mrs. Bumble was burning with curiosity and uneasiness and . . . fear.

10. What if he didn't come back? What if those monsters . . . She did love her husband. What had that numbskull done this time?

At last! There he came. Around the far corner. Look at him! His hat crooked! What a disgrace! She forgot how much she loved him and clenched her fists.

Baker Bumble didn't notice. His eyes were fixed on the cobblestones. They seemed to turn into sticky raisin buns underfoot, catching at his boots. He hardly dared to go home. But he had to.

Should he walk around the block once more to think about what he would tell her? Too late. His wife was already standing outside, and she had spotted him. Now he had to go on. Now he had to go home and tell her what the King had said.

11. They sat down at the table in the spic-and-span living room Baker Bumble was still wearing his hat and it was still crooked. Mrs. Bumble was so nervous, she didn't even notice.

"Away? You have to go away? I won't hear of it! Never! Who does that surly sourpuss from the north think he is! I'll . . . I'll . . . !"

"Shh! Not so loud! What if someone hears you and tells the King that you're calling the good King of the North names?"

"Good King? He's a . . . he's a . . . Oh, it's awful!" Her voice turned into a wail. "What about me? Am I to stay here all alone? Must I do all the baking? What if you never come back?" She shook her head in despair.

12. "What about you? Hush, don't carry on so. You're coming with me, of course."

"Me? Go with you? To that strange, faraway country. Me?"

"Yes. I asked the King, and he said it was all right."

"But I don't want to go! My nice, clean house would get dirty and dusty. Who would wash the windows and the sidewalk? What would the people say? No, never! I'm not going! And you're not going either! I'll write a letter to that addlebrained bully. I'll tell—"

The bell on the shop door tinkled. One of the women from the neighborhood came in to buy fresh buns. Then another. Then came the sherrif and the butcher—all to buy buns. Actually they had come to hear the latest. Rumors had already spread through the city. Baker Bumble served his customers, still wearing his hat—crooked. And he told them the news.

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Life's "left-handers" need community recognition, too

by Ben Vandezande
Politics Editor

When I was a teen-ager, there was a movement which promoted the "rights" of left-handers. Left-handers, they argued, were faced with many barriers, hinderances and unfair treatment in their attempt to live a "normal" life. Telephones, for example, were for right-handers and a juggling act of switching the receiver from hand to hand. Other ordinary acts for right-handers were considered unfair to expect left-handers to live with.

At first, I thought it was interesting — something I had never thought of (being right-handed myself). When I heard they were a serious group, they had me worried. Really now, the rights of left-handers!

A lot of the burden some of the "leftie" friends faced were teachers who tried to force them to write "normally," that is, with their right hand. That caused them a lot of pain. But a lot of them were also at an advantageous position. One of them was a better first baseman than I, and left me riding the bench.

It is movements like this that make it more difficult to take other human rights campaigns seriously. Take the rights of the handicapped, for instance. By the attention they receive from most of us (certainly myself) we would have to conclude that they were another left-handed group looking for left-handed telephone rights from Ma Bell.

It's hard to believe the handicapped in our community are at times refused service at restaurants because of poor coordination; don't get an equal chance at applying for a job because they sit in a wheelchair; cannot get into many stores, churches, public buildings, because there are nothing but steps and/or doors that swing out at them; do not have the opportunity to move around because there is no public transit available at short notice at low cost; and the list goes on and on.

These are not left-handers asking for the luxury of a phone to suit a lefty. What you and I would assume to be a basic right is being denied legal protection for many of the handicapped.

Maybe we have assumed for too long that the handicapped were "being taken care of." Often, that meant that we see them as charity cases for volunteers to pick up or for "brave friends and family" to be supportive towards.

As one woman condescendingly told another who was in a wheelchair since being struck by M.S., "You certainly are lucky to have a husband who will take care of you like that!" The woman in the wheelchair was too stunned by feeling like a charity case to speak. When she was alone and had gathered her senses she put together what she wished she had replied, "*He's* lucky he's married to *me*!" She rejected the charity approach as degrading to her.

Government policy seems to treat the handicapped as a charity case in need of grants from time to time. As long as a handicapped person has no legal basis of appeal for lack of access, transportation, housing and medical services he is dependent on handouts. Welfare and subsidies are only stop-gap measures to a free and independent life for the handicapped. Their full rights are not included in the Human Rights Code.

The handicapped are not the only group who get back-handed treatment *in spite of the best of our intentions*. It seems to me the high-speed growth of our economy has become an end in itself. Instead of serving people's needs, the process seems to be reversing itself. We exist to make economic progress possible. Those people who on first impression cannot contribute are set aside. They will be taken care of providing there is enough growth to give us the revenue to meet their needs. Especially in times of economic restraint, such spending is scarce.

In our view as Christians, the measure of a government's accomplishments is the degree to which it responds to the needs of its weakest members by restoring them to full place in society. Our response to such a situation should not be one of charity. We must recognize the rights of people to full participation in all of these rudiments of daily life.

Neither should facilities for the handicapped be something we provide only in times of affluence, as if "these social problems" must first wait for a boom cycle in the economy for justice to be done. We use that approach too easily. As a result, in a time of restraint, cutbacks and economic slowdown, we tell our handicapped friends they will have to wait. That does not recognize the basic right to life that all of us share now.

Moreover, many of the barriers they face are legal in that they require change in by-laws, building codes, or employment practices. Such changes calls for formal (Bill of Rights) and legislative recognition of the rights of the handicapped.

We do not want to call attention away from the volunteer services that are often provided for the handicapped. We as Christians place priority on urging people to love and care for all people's needs *personally*. But that does not leave the government without its responsibility to love. How can it do that? For openers, it could enshrine the rights of the handicapped in the Human Rights Code.

What should we do?

1. Become aware of the problems, possibilities and barriers the handicapped face in living a normal life. Be specific. Talk to handicapped people and cover at least the following areas:

   a. transportation: is there a bus system? How do they get around?
   b. housing: what housing is available? What are building code regulations?
   c. employment: are there handicapped people working at your job? Are they encouraged to apply?
   d. access to building: can handicapped people move around in your town? Your church?
   e. medical facilities: where are their medical facilities and equipment?
   f. recreation: what room for handicapped sports is there?
   g. financial supports: what kind of government support or pensions do handicapped people get?
   What are problems they face?

2. In this self-awareness project, be sure you speak with handicapped people first hand. Ask them how you can be of service to them not only in a personal, supportive way but also in a change in any of the areas covered under 1.

3. Check on government legislation in all of these areas and see if you can help out. You might want to check with your local March of Dimes Centre.

As many as one in seven people in a city is considered handicapped (depending on your definition). They have their rightful place. One way we as citizens can see to it that justice is done is by ensuring that care for the handicapped goes beyond charity.

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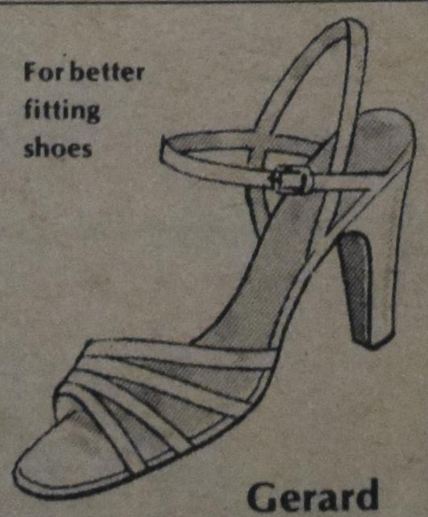

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Church, school get Extension Fund Aid

The Muskoka Christian School under construction in 1979.

The Ontario CRC Extension Fund has completed loan arrangements for several applications. An excellent response from people across Canada has resulted in a completed first mortgage loan of $170,000 to the Community CRC of Meadowvale. (see picture.) This growing home missions church under Pastor Henry Lunshof and an active church membership is located in the heart of one of Ontario's new, planned cities west of Toronto.

Also completed was a first mortgage loan to the Muskoka Association for Christian Education for $35,000. This school society began operating in 1978 with 24 students and has now expanded into its own building near Bracebridge, Ontario. The school is a member of Christian Schools International and the Ontario Alliance.

Furthermore, loans to the Brampton Christian School and the Covenant CRC in Woodstock are being worked on. Applications from the Clarkson CRC, and the Clarkson Christian School have also been approved in principle. Several other churches would also be applying if they knew there was any hope that the OCRC Extension Fund would have money to help them. Currently they are paying 16 per cent or more.

The board thanks all those who have loaned money and encourage anyone else interested to send loan money, currently earning 10 per cent semi-annually.

The board, appointed by Classis Toronto, is comprised of Mr. A. De Boer, Toronto; Mr. Walter Veenstra, Brampton; Mr. Dan Van Leeuwen, Toronto; Mr. Jack Jagt, Mississauga; and Mr. Joe Koole, Mississauga. Write: c/o 56 Harriet St., Toronto, Ontario M4L 2E9.

Mr. J. Koole handing the final cheque to Ben Smidstra of the Community CRC of Meadowvale.

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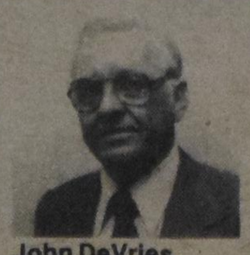

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Since 1953, the Christian Association for Psychological Studies has provided an opportunity for persons from many professions to encourage, challenge, and inspire each other as they aim to advance their Christian understanding of the socio-psychological aspects of human personality.

This year, for the first time in its history, CAPS will hold its annual convention in Canada at the Downtown Holiday Inn, in Toronto, from April 24 - 27. The theme is "Caring for a Broken World."

The keynote speaker will be the internationally renowned Canadian expert on biological stress, Dr. Hans Selye. Dr. Selye's recent books are; *Stress without Distress* and *The Stress of My Life.*

Dr. Wolf Wolfensberger of Syracuse University will present a workshop of particular interest to all those working in congregations; "Retreating from Broken Human Services in a Broken World to Serving People on the Congregation/ Parish Level — Without Public Funds."

Other papers, seminars and workshops dealing with topics such as "Caring for the Disabled," "Homosexuality," "Marriage Counseling" and "Magic — and working with Children" will also be presented.

Anyone who has an interest in the field of psychology or related areas could benefit greatly from attending all or part of this first Canadian CAPS convention.

For further information, please write to: CAPS Registration, c/o Mrs. Alice Wolters, Suite 709, 44 Eglington Ave. West, Toronto, Ont. M4R 1A1. Phone: (416) 489-3350.

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Remember that first glow on New Glasgow?

Cont'd from page 6

rather than this world. We also saw the baptism of two of our newborn children, God establishing His Covenant to our children.

There were some minor and some major accidents among our people, but God made everything well and sustained those involved, also in sickness. The departure of one of our dear ones, Mr. Johan Hendrik Smees, is still fresh in our memory, but knowing that he is in heaven with Christ gives us great comfort or even joy.

The deacons added to their regular duties one more, namely organizing a group of people with the purpose of helping a refugee family from Vietnam. Providing financial and moral support as well as housing and finding work turned out to be quite a task. Jesus' words, "The poor you will always have with you," are clearly fulfilled throughout history.

Reaching out with our gifts and prayers makes us realize that Christ's kingdom is growing in spite of opposition, indifferences and the Devil going around like a roaring lion. When we come closer to God and find a new personal relationship with Him, His kingdom is growing.

When people in El Salvadore form new groups of believers His Church is built. And when young people commit themselves to His service, Christ's Church is built. Let us all commit ourselves with renewed enthusiasm and spirit to the task that God has given us in His kingdom trusting in Him and in His promise that He will be with us always.

Jerry Hengeveld,
clerk

★ ★ ★

A church can grow in grace very much from one Resurrection Day celebration to another, especially when a whole denomination prays for her.

Ugandan president wants evangelists

ENTEBBE, Uganda (EP) — Ugandan President Godfrey Binaisa has asked that Southern Baptist preachers and other Christian ministers preach evangelistic crusades throughout Uganda. Both missionaries and Ugandan church and political leaders have stressed the need for spiritual restoration in Uganda since the downfall of former President Idi Amin. Amin had restricted religious and other personal freedoms and persecuted and murdered thousands of Ugandans during his eight-year-rule.

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Consumer Breadbasket

What's for supper?

Remember those days when visiting friends on the farm, you'd be treated to a wonderful spread to feast the eyes and stomach? Rich meals! Abundance of homegrown meat, potatoes and vegetables. And the dessert! The ultimate in the housewife's expression of creativity and love for the family and guests was displayed in a rich, spongy, or fruity, topped or decorated, delicious dessert.

Have the suburban housewife syndrome, and recent "put-down" of the homemaker role, and the emphasis on simple life style, have any or all of these threatened to dampen the creativity of the housewife?

In fact, it takes a lot of creativity to cook in keeping with ecological and nutritional principles and with simple, inexpensive items from the supermarket, and yet put together a well-balanced, inviting meal. Have you tried making a casserole from scratch (no canned soups) or tried complementing vegetable proteins (no meat) or tried altering a recipe to suit the leftovers in your fridge and produced a meal that was greatly enjoyed?

We don't always feel particularly creative or energetic. That isn't always necessary. It is important, however, to avoid certain pitfalls for the sake of convenience or time when it turns out that it may be a gimmick rather than a value. There are times when we fall back on habitual old recipes or ways of doing things. Habits are great that way. Let us for that reason establish good habits to which we naturally return. I'm talking about such habits as: using little water and no salt for vegetable cooking (salt draws out the juices and minerals with it), or using (some) whole wheat flour in cakes and cookies.

Meal times should be relaxing. Nutritious cooking need not peter out the cook. Simplicity is often the key. A simple bean dish can be dressed up with celery sticks, cheese slices or some other fresh vegetable. A thin (rolled up) pancake or crepe (or by any other name) can have a great variety of fillings. Try creamed chard or beet tops with leek or onion, or creamed left over vegetable — like broccoli — with grated cheese, or salmon with a bit of onion with some fresh lettuce or alfalfa sprouts. To mix up a filling doesn't require much — and pancakes always go over, don't they? What a welcome change from meat and potatoes.

Stir-fry vegetables is another lovely stand-in when time is a problem. Chopping a variety of vegetables takes some time but the actual frying time is very short. Again use up leftovers to add to the fresh vegetables. Chop onions, celery, mushrooms, cabbage, peppers or whatever you have, broccoli, grated carrots . . . Fry on fairly high heat in small amount of oil. Stir. Add leftover cooked vegetables and bean sprouts if you have them (know how to sprout your own?) Fry only till slightly wilted (still crunchy).

Make it a complete meal by adding a bit of sausage or left-over meat, beat eggs with milk and a table-spoon of soya sauce. Pour over fried vegetables, cover, put over low heat till egg firms up. Stir-fry vegetables are nutritious because cooking time is short and there is no water to leach out the vitamins and minerals.

In this column, over the next months, we'll be tracing the creative role the homemaker can play in effecting the production of the raw materials to finished product. From gardening, choosing products from the store, starting or joining a food co-op, preparing food, to composting; the cycle is complete. Not all of us will be able to participate in the whole cycle, but the idea is to do the best we can, where we can.

Next month: Using companion planting in your garden.

Wilma VanderSchaaf

Artists invited to take part in exhibit

"Canadian Art of Dutch Heritage show — 35 years — a tribute to Canada" is the theme of a unique art exhibition, to be held in Toronto's Harbour Front Gallery, from August 23 to September 7. The Canadian Netherlands Business and Professional Association is the organizer of the exhibition, which will feature paintings, drawings and sculptures, created by artists of Dutch heritage — now living in Canada.

In addition, this "Liberation Celebration Festival" of many events will involve the Dutch-Canadian Community, Harbour Front, Toronto/Amsterdam Twin Cities Association and the Canadian Netherlands Business and Professional Association.

The exhibition is the first of its kind and will be opened during a special ceremony by the ambassador of the Netherlands.

In the words of Mr. Bob Gosschalk, president of the Canadian Netherlands Business and Professional Association: "The Association is proud to emphasize the strong ties between the Netherlands and Canada and to celebrate the anniversary of the liberation of Holland by the Canadian Armed Forces 35 years ago!"

All interested artists of Dutch heritage, who would like to participate in this historic exhibition, are requested to write for details to: A Tribute to Canada, CNBPA, 4856 Yonge Street, Willowdale, Ontario M2N 5N2. A brief resume would be appreciated.

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The Arts

The King's servants present "A Man For All Seasons"

by Wilma Vander Schaaf

Robert Bolt's play *A Man For All Seasons*, was presented to an Edmonton audience, by the King's College drama group, "The King's Servants," around the beginning of February.

Although the play was fairly well performed, it lacked fluency. It seemed as though the cast could have used more practice time to feel more at home with their parts.

Some interesting points concerning the production were: the use of a relatively bare stage, the versatility of the set pieces, the use of modern rather then Elizabethan style dress, and the use of women for originally intended male roles (e.g. Cardinal Wolsey, Madam Cromwell). Most of these were rather effective except the use of modern dress threatened to take away from the historicity of the play. The appearance of Henry VIII in a contemporary suit somehow detracted from the credibility of his performance as much perhaps as the actor's boyish face and figure.

All of the main characters displayed moments of excellence in acting potential as well as in characteristically appropriate speech.

For comments on the actors themselves let me quote from Dr. Keith Ward's review printed in the King's Chronicle (the King's student newspaper).

"Ian Verseveldt's Common Man was sensitive and subtle beyond his experience. The Common Man is a sympathetic character but quite common, even crass at times, and Ian's interpretation was quite gratifying. He unfolded the nuances of the ambiguous, choragos figure with enjoyment — very effective casting."

"Len DeRuiter as Sir Thomas More delivered a very considerable performance, demonstrating his acting experience. The role is a large one for a young man to fill, of course, and the stretch occasionally showed in shrillness or argumentativeness of tone. More's absolute conviction should preclude such indications of weakness. On the whole, Len was a strong presence in the play, quite equal to Cromwell's malevolent threat."

"Cromwell got off to a wooden start as Marg Peetoom struggled to remember lines and enter the part. Yet, as the play progressed, the malevolent pragmatist began to emerge, especially in the second act, and her performance as the ruthless mechanic was quiet credible especially in the interrogation scene with More."

"Susan Szelekovszky's Lady Alice was somewhat of a departure from Bolt's coarse lower class woman, perhaps because of cleaned up dialogue. Susan played the part with strength and control, nevertheless, and created a credible wife for Sir Thomas."

"The Duke of Norfolk, played by Ed Noot, was an effective foil for More, though perhaps a bit too implusively intense for a forty-year-old nobleman. Miriam Kooiman's Cardinal Wolsey was a surprise of dignity, severity, and sheer makeup albeit the lines were spoken a bit too fast. Arie De Jong as Henry VIII seemed to be a casting problem in that, while he played the part competently as an actor, he doesn't have a regal face. Richard Rich's handwringing characterlessness, Lady Margaret's demure filial devotion, Roper's head-spinning indeterminateness, Chapuys' oily moralism, and Cranmer's stoic passivity as well as the bit parts of Chapuys' attendant and Catherine Anger were all valuable contributions of greater and lesser extent. These parts were played by James Voogd, Anita Dekker, Mark Wierenga, Debbie Stienstra, Ann VandenBorn, Joy Van Hemert, and Carolin Leffers, respectively."

"The details of production, makeup, sound, lighting, and props, were all handled without a hitch."

The play itself has some notable points which made it worthwhile to perform and to watch. The use of the Common Man was well-done and very effective as a reflection of Bolt's philosophy of life. As stated in the director's notes in the play's program notes: "More did die for his beliefs, and try as Bolt might throughout the play to cast doubt on More's decision, Bolt cannot deny the historic fact of More's martyrdom. Instead, to get his view across, Bolt uses another character in his play, the Common Man . . . the Common Man speaks for Bolt and says that there is no principle of belief for which it is worth losing your life...."

"By choosing this play we recognize the spirit of individualism within our society and ourselves, yet we strive as a College, a community, a drama club, and as individuals to commit ourselves to the service of Christ." (Gerry Ebbers in Director's notes).

We will be looking forward to more thought-provoking drama from The King's Servants.

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"Covenant" presents petition on abortion

The congregation of the Covenant Christian Reformed Church in Edmonton signed and presented the following petition to the Honorable D.J. Russell, Minister of Hospitals and Medical Care.

"Since we, as members of the Covenant Christian Reformed Church in Edmonton, Alberta, firmly believe in the unique value of all human life and in man's special relationship to God-as an image-bearer according to the Scriptures, and SINCE we consider the wanton and arbitrary destruction of any human being at any stage of development from the point of conception to the point of death to be an immoral and sinful act; and SINCE we are deeply concerned about the increasing number of abortions and of repeat abortions in the Province of Alberta: BE IT RESOLVED THAT THE MINISTER OF HOSPITALS AND MEDICAL CARE AND THE GOVERNMENT OF ALBERTA

1. prepare, implement and monitor guidelines for hospital abortion committees;

2. maintain accurate statistics on the true reasons for abortions and on the mental and physical health of the mothers who have had abortions;

3. investigate existing programs and, if necessary, establish and fund additional programs to support needy pregnant mothers to carry their pregnancies to term and to give aid in the adoption or maintenance of the baby; and

4. introduce legislation cutting off provincial funds under Alberta Health Care for all abortions except for pregnancies that endanger a woman's life."

The above petition will also be presented to Classis Alberta North, with the proposal that each church within the Classis, personally present a signed petition to the MLA of the riding in which the church resides. The proposal adds that the petition and accompanying proposal also be sent to Classis Alberta South.

Alberta Christian farmers plan retreat

The Christian Farmers Federation of Western Canada is holding its annual retreat on April 14 and 15 at the Providence Centre in Edmonton. The topic of this year's retreat is: "The Meat Packing Industry on the Prairies."

Valuable background material on the topic will be furnished by two knowledgeable people. These are Mr. Ed Schultz from the Pork Producers Marketing Board, and Dr. Murray Hawkins from the Department of Rural Economy, at the University of Alberta. They will try to facilitate discussion on this issue by relating aspects of the livestock industry on the Prairies, the problems involved, its history and the long term prospects.

The retreat will begin at 1 p.m. on April 14, at the Providence Centre (3005 - 119 St.) and end at 4 p.m. on the 15th.

The executive urges as many Christian farmers or interested consumers to attend and stay overnight for the informal fellowship. Approximate costs for the entire retreat will be $35 - $40 including accommodation and meals.

Call or write the CFF office at 10020 - 108 St. Phone: 428-6981.

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Dark Africa is becoming Christian Africa

PRETORIA — If the present rate of growth continues, the African continent will be predominantly Christian by the year 2000 and will be sending missionaries to many parts of the world, as reported in *DRC Africa News*. At the annual conference of the South African Missiological Society, held in Pretoria (January 22-23), the gospel was likened to a broad river rushing through Africa.

The expansion of the Christian church in Africa in recent decades has indeed been spectacular. At the Edinburgh Conference in 1910, it was estimated that there were 4 million Christians in Africa. By the end of the Second World War, the number had grown to 20 million, and by 1970 to 70 million. In 1980, the number stood at 140 million. At this rate, by the year 2000 there will be between 300 and 400 million Christians in Africa. The membership of the Roman Catholic Church alone, tripled during the decades 1952 - 72 from 12.5 million to 36 million. In 1900, one in every 25 Africans was a Christian. Today the figure is one in every 2.5. There is evidence that church growth is double the population growth.

The rate of expansion is not uniformly great. In the Muslim north, Christianity still struggles for existence; however, in Egypt there are between 4 and 6 million Christians. In some African countries, Christians remain a small percentage of the population; in other countries the figure is 50 per cent or higher. This rapid expansion is made up of the confluence of the five main Christian streams into one great river: the Orthodox tradition of Ethiopia and Egypt, the converts to Roman Catholicism, the missionary activities of Protestant groups, the Pentecostal movement, and the influx of independent (separatist) churches in Africa.

At the Pretoria conference, speaker after speaker gratefully stated that the gospel river rushing through Africa is not only broad but also deep. There are millions of believers in Africa that do understand the true meaning of being Christians.

One evidence is that there is no single country in Africa that has not produced its martyrs for Christ. Another evidence is that Africa is no longer on the receiving end of missions but has itself emerged as a strong missionary force.

First converts in Monkole tribe

KANDI, Benin (EP) — In May of last year, the first member of the Monkole tribe made his public profession of Christ here in Kandi; by December the number had grown to 80.

Lafia, the first convert, is a high school student who had listened to broadcasts from Sudan Interior Mission's Radio Station ELWA for two years, and then came to SIM missionary, Jim Longworth here to talk things over. After his conversion, he promptly led two of his friends to the Lord, and the three were baptized in July. That was the breakthrough. In October, 34 Monkoles came to Christ. On December 2, 12 more were baptized, an event that "set the village buzzing." Another 40 are seeking baptism.

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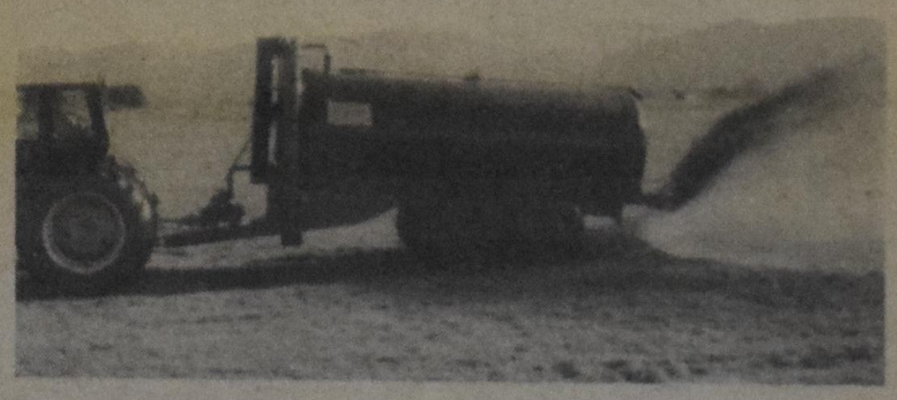

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Het Nieuwe Verbond

Als er over een nieuw verbond wordt gesproken moet er ook een oud verbond bestaan of bestaan hebben. Nu, als u de bijbel leest dan weet u het wel, dat oude verbond is het verbond van Sinai. Dat staat ook duidelijk in de tekst die van dat nieuwe verbond spreekt. De klassieke plaats die handelt over dat nieuwe verbond is Jeremia 31. Daar staat duidelijk te lezen: „zie, de dagen komen, luidt het woord des Heren, dat Ik met het huis van Israel en het huis van Juda een nieuw verbond sluiten zal. Niet zoals het verbond, dat ik met hun vaderen gesloten heb ten dage dat Ik hen bij de hand nam, om hen uit het land Egypte te leiden: mijn verbond, dat zij verbroken hebben, hoewel Ik heer over hen ben, luidt het woord des Heren. Maar dit is het verbond, dat Ik met het huis van Israel sluiten zal na deze dagen, luidt het woord des Heren: Ik zal mijn wet in hun binnenste leggen en die in hun hart schrijven, Ik zal hun tot een God zijn en zij zullen Mij tot een volk zijn. Dan zullen zij niet meer een ieder zijn naaste en een ieder zijn broeder leren: Kent de Here: want zij allen zullen Mij kennen, van de kleinste tot de grootste onder hen, luidt het woord des Heren, want Ik zal hun ongerechtigheid vergeven en hun zonde niet meer gedenken."

Dit gedeelte uit de profetie van Jeremia wordt in zijn geheel aangehaald in de brief aan de Hebreën, in hoofdstuk 8. Jeremia profeteert dat in de plaats van het Sinaitische verbond de Nieuw-Testamentische periode komt, en die wordt dan „het nieuwe verbond" genoemd. Dat nieuwe verbond kon alleen tot stand komen door het bloed en de Geest van Christus. Het nieuwe vervangt het oude. Dit betekent echter niet dat die vervanging al ten tijde van Jeremia plaatsvindt. De datering is in zekere zin vaag. De profetie wordt ingeluid met de vaak gebruikte woorden: zie, de dagen komen! Eigenlijk zegt de profeet hiermee, op een zekere tijd, die nog in de toekomst ligt, zal God het oude verbond dat Hij met hen gesloten had bij de Sinai, door een ander, een nieuw vervangen. Nu nog niet. Eerst herstelt God het verbond van de Sinai, dat Israel door zijn afval heeft verbroken, nog voor een tijd. Als de ballingschap voorbij is herstelt de Here het in de vorm der Mozaische wetgeving. En toch zien we bij het licht van Hebreën 3 dat het aan het veranderen is en verwijnen gaat. En dan komt het nieuwe!

Waarin worden die twee verbonden van elkaar onderscheiden? Bij het verbond van de Sinai beloofde de Here dat Israel Zijn volk zou zijn. De Here heeft die belofte gehouden. U zou kunnen zeggen het was meer een nationaal verbond, en de wet des Heren, de wet des verbonds op twee stenen tafels kwam tot het volk Israel als een natie, als een nationaal geheel. Dat wil niet zeggen dat de Here geen beslag legde op Israels hart. Het was toch ook in dit oude verbond, het verbond van de Sinai: Ik zal hun tot een God zijn en zij zullen Mij tot een volk zijn, maar eigenlijk was dit in de heerlijkheid van de verzoende gemeenschap met God slechts het deel van het ware Israel. Door het gehele Oude Testament heen wordt immers gewezen op de ontzaggelijke ongehoorzaamheid van Israel als natie. U hoort God zeggen: wat zal Ik u aandoen, o Efraim? wat zal Ik u aandoen, o Juda? Ge hebt als Adam het verbond verbroken, en Mij trouweloos bejegend. Wat is God boos op Israel!

U ziet het in het Oude Testament: het gaat bergafwaarts. En de Here zegt: Ik ga het nu anders doen. Ik ga een nieuw verbond sluiten. Ik zal mijn wet in hun binnenste leggen en die in hun hart schrijven; Ik zal hun ongerechtigheden vergeven en hun zonde niet meer gedenken. De Heilige Geest zal in hun hart wonen en hen bereid maken om mijn wil te doen. De kennis des Heren zal ailer deel zijn. De andere partij in dit verbond zijn in Christus met God verzoende zondaren.

Zondaren uit allerlei volken krijgen in dit verbond een plaats. Het zijn echter verzoende zondaren, want de basis van dit nieuwe verbond is de volkomen verzoening der zonden, en de toepassing daarvan door de inwerking van de Heilige Geest. In het Oude Testament vallen de lichtstralen al vooruit. De volkeren zeggen: komt, laten wij opgaan naar de berg des Heren, naar het huis van de God Jacobs, opdat Hij ons lere aangaande zijn wegen en opdat wij zijn paden bewandelen. Jesaja zegt dat, en Micha zegt hetzelfde. De volken krijgen andere, reine lippen, opdat zij allen de naam des Heren aanroepen. Zij voegen zich bij het overblijfsel van Israel. Telkens wordt op dit nieuwe verbond in het Oude Testament gewezen. Het wordt een blijvend verbond. Als u de teksten er over leest, vooral die ook letterlijk in het Nieuwe Testament aangehaalde tekst van Jeremia, dan is het alsof u het Pinksterfeest hoort aankondigen, en hoort herhalen de in alle perioden van het verbond der genade weerkerende gelofte: Ik ben uw God, en gij zijt Mijn volk! En dan moet de dank in uw hart en op uw lippen worden gevonden als u weet dat God ook u in dat verbond een plaats heeft gegeven. Wie overwint . . . Ik zal hem een God zijn en hij zal Mij een zoon zijn! Wat een verbondszegen! Indien iemand de Here niet liefheeft, een verbond moet tenslotte ook gehouden worden, die zij vervloekt. Het is het een of het ander.

J. VanHarmelen.

Met vakantie

Kerknieuws: Wat betekent de vakantie voor een christen? Hoe brengt hij die vakantie door? Als de vakanties naderen, verschijnen er in de kerkelijke pers beschouwingen daarover. We laten er hier een volgen.

Vakantie in dienstverband

In de rubriek *Kerkelijk leven* in *De Reformatie* vertelt *prof. dr. J. Douma* onder het opschrift *De kroegbaas en de grafsteen* een verhaal uit het boek *Wild Wales* van *George Borrow*.

In de vorige eeuw trok Borrow door Wales in hij gaf daarvan een verslag in dit boek, dat een beschrijving van Wales bevat. Nadat Borrow op zijn tocht met drie kroegbazen een gesprek over het drinken van bier heeft gehad, ziet hij bij een steenhouwer een grafsteen staan met een gedicht waarvan de vertaling luidt:

Gij aarde uit aarde, bedenk toch met beven,
Hoe ras aarde aan aarde moet worden hergeven,
En aarde in aarde moet liggen, verlaagd en geknecht,
Tot aarde uit aarde voor God zal worden berecht.

Wie heeft het bij het rechte eind, de grafsteen of de kroegbaas? vraagt Borrow. Uiteindelijk kiest hij voor de grafsteen, die ons doet denken aan dood en oordeel. Daar hebben we aan te denken.

Prof. Douma vraagt ‚of wij met een filosofie à la Borrow op vakantie zouden kunnen gaan'. Hij geeft het volgende antwoord: ‚Wij trekken er op uit, genieten van de natuur, van de mensen en misschien ook nog van een goed glas bier.' ‚Onschuldige' genoegens, zegt Borrow, als we dan ook maar geregeld aan dood en oordeel denken.

Vakantie nemen dus, en ‚memento mori' — gedenk te sterven! Het lijkt mij niet goed mogelijk zo de vakantie door te brengen.

Want laten we eens kijken naar dat woordje ‚onschuldig' als het over genoegens gaat. Waarom moeten genoegens zo heten? Komt dat niet omdat men die genoegens toch niet helemaal zo onschuldig vindt? Zijn het niet gauw de genoegens die we aan John Bunyan's Christen op reis naar de eeuwigheid van tijd tot tijd toch graag willen *gunnen*? De weg naar de hemel is smal en bochtig; maar waarom zou men er niet eens even van mogen afstappen voor genoegens die in zichzelf toch ‚onschuldig' mogen heten? Memento mori, maar je hoeft daar ook weer niet *alle* dagen aan te denken. Er is een weg die moeizaam is; maar gelukkig zijn er ook nog uitstapjes.

Het laat zich niet moeilijk raden dat vakantie-houden op deze manier een loodzware aangelegenheid wordt. De grafsteen moet ons laten beven, maar de kroegbaas mag toch ook nog ‚ergens' aan zijn trekken komen. Die spanning houdt geen mens vol. Het wordt een christendom zonder vakantie of een vakantie zonder christendom.

Toch spreekt de grafsteen van Borrow een boodschap die het aanhoren waard is. Maar dan moet die bocdschap wel in een andere kader geplaatst worden dan Borrow het deed. Precies zo gaat het met de genoegens die in de filosofie van de kroegbaas verpakt zitten.

Alles moet een plaats ontvangen in het kader van onze ene en alomvattende dienst aan God. Tot in het eten en drinken toe moet gelden: doet het alles ter ere Gods (I Cor. 10:31). Dag en nacht, druk op het werk of ontspannen tijdens de vakantie, wordt ons leven bepaald door de band die wij aan God hebben. De band van het verbond tussen Hem en ons. We springen daarom ook niet *uit* die band wanneer we met vakantie gaan. Want als het goed is, komen we door onze vakantie weer op verhaal om daarna met frisse moed de taak weer op te vatten die God ons heeft opgedragen. Om onze roeping te vervullen, hebben we vakantie nodig.

Of, om het wat minder sterk

Persoverzicht

Carl D. Tuyl

• Prime-minister Botha van Zuid-Afrika is vast besloten om de apartheidstruktuur te gaan veranderen. En hij heeft tegen zijn partij gezegd dat als ze het niet met hem eens zijn ze maar naar een ander moeten omzien.

• De lente is nu officieel begonnen, en de temperaturen gaan omhoog. Niet alleen de temperaturen maar ook de rente stijgt.

• In Nova Scotia kwamen zekere politie rapporten ter inzage. Het bleek dat het salaris van regerings funktionarissen aangevuld werd uit een potje dat gespekt werd door kommerciele belangen.

• Zoals te verwachten was heeft de provinciale regering in Quebec de bewoording van het komende referendum over soevereiniteit-associatie goedgekeurd. Wat niet was te verwachten is het feit dat volgens een publiek opinie onderzoek de meerderheid van de bevolking daar voor het referendum zou stemmen. De Liberale Partij in Quebec is tengevolge daarvan niet bepaald in een hiep-hiep-hoera stemming.

• Als je wat aandacht wil trekken moet je over seks gaan praten. Dat deed een studiekomissie van de United Church in een soort „vrijheid-blijheid- rapport". De pers was er als de kippen bij. Het rapport komt voor de Generale Synode van de kerk van de zomer in Halifax.

• De Minister voor Energie, Lalonde onderhandelde met zijn collega van Alberta over olie prijzen. 't Had wat weg van handjeklap op de vroegere veemarkten, ze liepen alletwee kwaad weg.

• Het „olie-spaarpotje" van Alberta, hetgeen in deftiger termen Heritage Fund heet, brengt nu al een miljoen dollar per *dag* aan rente op. Geen wonder dat de andere provincies groen zien van de jalouzie. „Gij zult niet begeren" is nu eenmaal niet een aanvaardde gedragslijn in de politiek.

• President Carter wil de tering naar de nering gaan zetten. Om maar vast te beginnen wil hij dat de Amerikanen minder op de pof gaan leven. Mijn moeder zou 't met hem eens geweest zijn.

• In Den Haag zat het Internationale Gerecht in het Vredespaleis. De zaak van de gijzelaars in Teheran werd gehoord. De rechters gaan binnen enkele weken hun oordeel uitspreken. Volgens mij zal het niet veel indruk maken in de straten van Teheran.

• Carter wil de onderhandelingen tussen Egypte en Israel weer op gang brengen. Hij heeft beide heren uitgenodigd om het vraagstuk van Palestijnse autonomie te bespreken. Carter heeft ook weer overwinningen behaald in voorverkiezingen. Senator Kennedy laat nog wel moedige geluiden horen, maar 't zit er voor hem niet meer in.

• En als U denkt dat het wat druk wordt in de wereld kon U wel eens gelijk hebben. Volgens de Verenigde Naties leven er nu vier-en-een-half biljoen mensen op deze aardbol. Je wordt er benauwd van. Nog niet zolang geleden hadden wij in ons gezin van zes samen een badkamer en dat was soms al een heel probleem. Enfin we konden toch de vrede bewaren, maar met vier-en-een-half biljoen mensen wordt het probleem natuurlijk wel iets ingewikkelder.

Carl D. Tuyl

te zeggen: Als God ons de kans geeft vakantie te houden, moeten wij die kans aangrijpen om in zo goed mogelijke conditie ons werk straks weer aan te kunnen.

Vakantie-houden is daarom niet als een ‚onschuldig' genoegen, maar als een ‚noodzakelijk' genoegen te kwalificeren. Noodzakelijk tenminste voor heel veel mensen, die het zonder een goeie vakantie niet bolwerken. En als ze dan vakantie houden, dan moeten ze het ook goed doen. Niet veel filosofie van de grafsteen en ook nog een beetje van de kroegbaas. Of veel filosofie van de kroegbaas ('t is tenslotte vakantie), maar dan 's zondags toch nog wel een preek gelezen of een kerk opgezocht. Nee, *helemaal* met vakantie; als 't kan aan geen grafsteen denken en met volle teugen genieten.

Memento mori! Het leven is kort, en *daarom* ga ik op tijd met vakantie. Want wie maar *blijft* werken, vergeet dat zijn ijver bedriegelijk is. Voor hij het weet, knapt hij af. Het ‚memento mori' moet ons niet alleen aan dood en oordeel, maar vooral ook aan vakantie doen denken. Niet dus in de trant van Borrow: neem vakantie, maar denk ook aan de dood; doch: denk aan de dood, aan je korte leven en aan zoveel jaren dat je in het koninkrijk van God nog dienstbaar kunt zijn *als* je zuinig bent op je lichamelijke en geestelijke vermogens. En leg daarom het bijltje waarmee je dagelijks hakt voor een paar weken eens *helemaal* neer.

Die boodschap is bijbels. Zij klinkt zelfs door waar de bijbel het leven met al z'n genoegens *ijdel* noemt. Want als de Prediker alles ijdelheid noemt, drukt hij ons niet met de neus op een filosofie van de grafsteen. ‚IJdel' betekent niet: het is toch allemaal niets hier beneden. Maar het betekent wel: alles duurt hier maar zo *kort* en alles gaat voorbij. Daarom: gebruik de tijd die u hebt.

De jongen moet zich in z'n jeugd verheugen en zijn hart moet vrolijk zijn in zijn jonge jaren. Hij mag de lust van zijn hart en van zijn ogen volgen. Hij moet het verdriet uit zijn hart weren en de kwalen van zijn lichaam verre houden, want jeugd en jonkheid zijn *ijdelheid* (Pred. 11:10).

Want! Hier wordt het verband goed gelegd. *Omdat* alles voorbijgaat, moet je genieten als het nog kan. Indien een mens vele jaren leeft, zo *verheuge* hij zich in die alle, maar hij bedenke dat de dagen der duisternis vele zullen zijn. De dag dat we geen plezier meer hebben in wat we vroeger mooi vonden, tot en met een buitenlands reisje, breekt maar al te gauw aan.

Memento mori — en daarom: geniet! Geniet, maar weet dat God u om al deze dingen in het gericht zal doen komen (Pred. 11:9). Geniet voor zijn aangezicht. Geniet als christenen, die ook in hun vakantie gewoon blijven wat ze thuis zijn: in dienstverband. Ook hun vakantie-dagen zijn door Christus betaald.

Rapport uit Ottawa

Claude Ryan houdt rekening met rechten van de individu

door Ben Maikin, Parliamentary Correspondent, Canadian Scene

(Canadian Scene) — „Wij moeten de rijkdom erkennen die wij bezitten in het culturele erfgoed van de verschillende regionen en bevestigen dat Canada dat erfgoed wil bewaren en ontwikkelen. Wij moeten ook stilstaan bij de weelde van culturele, economische en maatschappelijke verdiensten van de etnische groepen en hen garanderen dat hun cultuur er erfgoed beschermd zullen worden".

Met deze woorden liet de leider van de Liberale Partij in Quebec de mensen weten dat hij zich terdege bewust is van Canada's pluralistisch, multicultureel karakter.

In het door door het Constitutionele Comite van de provinciale Liberale Partij vervaardigde document „A New Canadian Federation" stelt Ryan allereerst vast dat Canada's twee officiele talen Frans en Engels dienen te zijn. De cultuur kan echter veelzijdig zijn, en hierbij dient speciale aandacht geschonken te worden aan de fundamentele rechten van de eerste bewoners van het land.

Hij praat niet over de twee „founding races", een terminologie die door de Bilingualism and Biculturalism Commission was gebruikt in 1964, en hetgeen een hoop mensen tot een minderwaardige klasse degradeerde. Zo werd het althans gevoeld door mensen die niet van Angel-Keltische of Franse afkomst waren. In plaats daarvan spreekt hij over de twee „founding communties" en soms „founding people" of „founding societies".

Aangezien de etnische groepen in een van de twee groepen integreren, dus niet noodzakelijkerwijs assimileren — of wellicht in beide groepen — is die terminologie veel meer acceptabel.

Er wordt tegelijkertijd grote aandacht besteed aan de

Vervolg op pag. 18

Meldingen over kindermishandeling zijn meer dan verdubbeld in de laatste 5 jaar.

De nieuwe Ontario Child Welfare Act (Wet op Welzijn voor het Kind) eist dat mensen die in hun beroep met en voor kinderen werken moeten rapporteren aan de Children's Aid Society wanneer zij kindermishandeling vermoeden.

Dat is de Wet.

Het rapporteren van kindermishandeling is een van de beste manieren om het in de toekomst te voorkomen.

Kindermishandeling gaat iedereen aan.

Onderwijzers, dokters, verpleegsters, sociaal werksters — alle mensen die kinderen verzorgen of met hen werken — hebben uw medewerking nodig als zij trachten te voorkomen dat kinderen mishandeld worden. De beroepsmensen hebben uw assistentie nodig.
U bent een deel van de oplossing.

Om meer te weten te komen over kindermishandeling kunt u vragen naar ons gratis boekje:
"YOU AND THE ABUSED CHILD."

Schrijf naar: Child Abuse Information
Ministry of Community and Social Services
7th Floor, Hepburn Building
Queen's Park, Toronto, Ontario
M7A 1E9

Door het te negeren verdwijnt het niet.

Keith Norton,
Minister of Community and Social Services
William Davis, Premier.

Ontario

Uw Canadeze Pensioen

(Canadian Scene)— Het Canadian Pension Plan, waarmee op 1 januari 1966 begonnen is, is een pensioenverzekering waaraan Canadezen tegen premie- betaling deel kunnen nemen en die hen enige financiele bescherming verzekert tegen de financiele gevolgen van pensionering, werkongeschiktheid en overlijden. Bijna iedereen in Canada valt onder deze verzekering. Om aan deze pensioenverzekering te kunnen bijdragen moet men tussen de 18 en 70 jaar zijn en totale verdiensten hebben die boven de zogenaamde Basic Exemption vallen. Een klein aantal beroepen valt buiten deze verzekering, als u bijvoorbeeld in dienst van uw echtgenoot (e) werkt of als u in Canada werkzaam bent als een onderwijzer(es) in een uitwisselingsprogramma, en u dus uit een ander land tijdelijk hier woont.

Uw premie hangt af van wat u verdient, het zij als werknemer of als zelfstandige. De premie wordt berekent over het verschil tussen de zg. Basic Exemption en een door de regering bepaald maximum, hetgeen de Maximum Pensionable Earnings wordt genoemd. U kunt niet meer betalen. De premie bedraagt 1.8 procent, zowel voor de werknemer als voor de werkgever. Zelfstandigen betalen 3.6 procent.

Er worden twee verschillende methoden gebruikt om de koopkracht van het Canada Pension Plan te beschermen. Wanneer een eerste betaling van het pensioen aan de orde komt wordt eerst het gemiddelde berekend van de Pensionable Earnings van het lopende jaar en van de twee daar aan voorafgaande jaren, en aan de hand daarvan wordt die eerste betaling dan bepaald. Daarna wordt er ieder jaar een Canada Pension Plan Index bepaald, die gebaseerd wordt op de Consumenten Prijs Index. De hier volgende bedragen gelden dus alleen voor hen die in 1980 voor het eerst voor het pensioen in aanmerking komen. Voor hen die al langer een pensioen ontvangen liggen de bedragen enigszins lager.

Uitkering uit het Canada Pension Plan — 1980

Uitkering bij Pensionering: u moet aan het plan bijgedragen hebben en 65 jaar zijn; u hoeft niet met pensioen gegaan te zijn. U kunt dus nog gewoon aan het werk zijn. Het pensioen is 25 procent van het bedrag van de zg. pensionable earnings. In 1980 is het maximum pensioen $244.44 per maand. U moet op zijn minst een maand van te voren een aanvraag indienen. Als u te laat bent kan het u een of twee maanden pensioen kosten.

Uitkering bij arbeidsongeschiktheid: Om hiervoor in aanmerking te komen moet u gedurende de afgelopen 10 jaar tenminste gedurende vijf jaar aan het plan bijgedragen hebben. Bovendien moet uw arbeidsongeschiktheid bekeken worden in het licht van de bepalingen van het Canada Pension Plan. Dit pensioen bedraagt in 1980 het totaal van $57.25 per maand plus 75 procent van de huidige waarde van uw pensionerings pensioen. Het maximum in 1980 bedraagt $240.58 per maand. Voor ieder inwonend kind tot een bepaalde leeftijd wordt voorts nog $57.25 betaald.

Uitkering aan overlevende echtgenoot (e): De overledene moet ten minste gedurende een-derde van het aantal jaren tussen 1966 en zijn (of haar) overlijden of een-derde van het aantal jaren sinds het bereiken van de 18de verjaardag aan het plan bijgedragen hebben. Bovendien moet er minstens gedurende drie jaar premie bepaald zijn. De *Death Benefit* (Uitkering bij Overlijden) bedraagt zes keer het bedrag van het zg. retirement pensioen. Het maximum bedraagt 10 procent van het voor het jaar geldende ‚maximum pensionable earnings'. Het maximum in 1980 is $1,310.00. Bovendien heeft de echtegenoot(e) van de overledene recht op een pensioen. Voor iemand die nog geen 65 is bedraagt dat $57.25 per maand plus 37½ procent van het normale pensioen van $244.44. In totaal komt dat in 1980 neer op $148.92 per maand. Voor iemand van boven de 65 jaar bedraagt de totale uitkering 60 procent van het normale pensioen van $244.44, hetgeen neerkomt op $146.66 per maand. Weeskinderen hebben recht op $57.25 per maand.

1980 — Maximum Pensionable Earnings, $13,100.00; **Basic Exemption,** $1,300.00; **Maximum Premie** — werknemer $212.40, werkgever, $212.40; zelfstandigen $424.80.

Het is **belangrijk** te onthouden dat u, om in aanmerking te komen, een aanvraag in moet dienen. Als u er zeker van wilt zijn dat uw bijdragen met uw calculatie overeenkomen, dan kunt u het plaatselijke kantoor van het Canada Pension Plan vragen om een formulier waarop u een „Statement of Earnings" kunt aanvragen.

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Rechten van de individu

Vervolg van pag. 17

rechten van de individu, in vergelijking met die van de gemeenschap. Er wordt in het document gezegd: „Wij moeten de rechten en fundamentele vrijheid van de individuele burgers garant stellen in het Canadese politieke systeem. In deze tijd waarin wij meer en meer praten over collectieve rechten en collectieve oplossingen, wordt het uiterst dringend dat wij ons in de eerste plaats bepalen tot de individu. Wij moeten de rechten en vrijheden van de individu garanderen in de Constitutie, niet alleen in andere wetgeving."

Deze opvatting druist in tegen de bepalingen van Quebec's „Bill 101", waarin aan de mensen het recht ontnomen wordt hun kinderen onderwijs te laten geven in de taal van hun keuze.

Wat de oorspronkelijke bewoners van Canada betreft, wordt geschreven: „Wij hebben beslist geen plannen om wijzigingen aan te brengen in de jurisdictie van de oorsponkelijke bewoners van ons land, aangezien zulke veranderingen alleen met hun goedvinden plaats dient te vinden. Natuurlijk hopen we dat zij meer en meer zullen deelnemen aan het leven in Quebec. Wij moeten voorkomen dat wij door officiele wijzigingen een nog grotere afstand zouden bewerkstelligen tussen deze mensen en Frans sprekend Quebec.

„Wij dienen ons in de Constitutie te bepalen tot een uitdrukking van respect voor de rechten van de oorspronkelijke bewoners van ons land, die al vaststaan, door middel van verdragen of op andere manieren. Er moet ook uitdrukking gegeven worden aan onze bereidwilligheid om hun culturele en taalkundige tradities te beschermen. Als wij onze Grondwet veranderen, dan moeten deze mensen zelf meehelpen hun toekomst te bepalen, en zij moeten niet zo maar ergens ingedeeld worden.

„Wij geloven dat een eventuele nieuwe Constitutie het bestaan van deze groepen dient te erkennen. Ook hun specifieke rechten op taalkundig, cultureel en onderwijsgebied dienen er in vastgesteld te worden...."

Ryan stelt voor dat „de federale regering het recht tot de uitgifte van staatsburgerschap en paspoorten dient te behouden. De federale regering dient ook toezicht te blijven houden op het binnenkomen van buitenlanders. Immigratie dient echter een zaak te zijn waarbij zowel de federale als provinciale regering betrokken is. In het voorstel wordt hierover gezegd: „Wij stellen voor dat de huidige jurisdictie op dit gebied gehandhaafd blijft. Op deze manier heeft iedere provincie het recht op zeggenschap bij de bepaling van hoeveel en welke immigranten men wenst te ontvangen, terwijl de federale regering verantwoordelijk blijft voor het verstrekken van immigratie visa en bezoek visa".

Het is echter een fundamenteel recht van iedereen die in Canada woont om te verhuizen. Dat geldt ook voor immigranten als zij hier eenmaal wonen. Ryan zegt: „Om de provincies meer rechten toe te kennen op het gebied van immigratie zou betekenen dat de immigranten niet meer een gewoon Canadees burgerschap wordt toegekend, en dat Canadese inwoners, hetgeen zij zijn zodra zij arriveren, belet wordt zich vrij te bewegen binnen Canada's grenzen".

Ryan zegt tenslotte dat een nieuwe Constitutie gebaseerd dient te worden „op gelijkheid van alle burgers wat betreft economische en maatschappelijke ontwikkeling en beschikbaarheid van overheidsdiensten, ongeacht hun regio, provincie, afkomst cultuur en religieuze of politieke richting".

6 Manieren Om Benzine Te Besparen

1 Laat uw auto doorsmeren.
Veel kleine mankementen kunnen benzine en geld kosten. Kies uw mecanicien met zorg. U kunt gemiddeld 10% verbetering in uw bezineverbruik verwachten.

2 Rij langzamer op de auto snelwegen.
Met 110 km. per uur gebruikt u ongeveer 20% meer benzine dan met 90 km. per uur. Ga dus 90 km. rijden. Het bespaart energie, geld — en omdat het veiliger is — zou het uw leven kunnen redden.

3 Houd uw banden goed gevuld.
Uw banden op de maximale, geadviseerde druk te houden, is een eenvoudige, kosteloze manier om energie te besparen.

4 Let op uw rij-gewoonten.
Vermijd een snelle start en plotseling remmen. Maak uw plannen van te voren: combineer enkele korte tochtjes tot een lange trip. Tracht spitsuren te vermijden.

5 Nog beter: laat uw auto thuis.
Ga openbaar vervoer gebruiken, of een car pool (gezamelijk rijden) of een fiets, of uw eigen beide benen. Naar de buurtwinkel lopen in plaats van de auto te gebruiken is een waardevolle stap.

6 Als u overweegt een nieuwe auto te kopen, denk dan aan een kleine.
Het gewicht van de auto is de enige grote factor die de kosten per kilometer beinvloedt. Onthoud, dat iedere extra 1000 pond aan autogewicht een extra 150 tot 170 gallons benzine per jaar zal eisen. Dat is duur rijden.

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NOTES OF THANKS

BROUWER: After the passing away of our husband and father, Hendrik Brouwer, we have been showered with so much Christian love and sympathy, it is impossible to thank every one individually. So, in this way a heartfelt "Thank you" to all of you who in cards and letters have helped to make our burden easier to carry.
Clara Brouwer and family.

BIRTHS

DE ZOETE: With great joy and thankfulness, we announce the birth of HENDRIK JOHAN, a covenant child. Born on February 28, 1980, Johan is a new grandson for Mr. and Mrs. E. Kamminga of St. Catharines, and Mr. and Mrs. H.J. de Zoete of Brampton.
Henk and Anna de Zoete,
21 Kerr Avenue, Chatham, Ont. N7M 1B8.

HOFTYZER: With joy and thankfulness to God, we are pleased to announce the birth of our son, DANIEL JOHN, on March 4, 1980, weighing 8 lbs., 3½ oz. A brother for Michelle and Arlene. 34th grandchild for Mr. and Mrs. John Hoftyzer of Brighton, Ont. 16th grandchild for Mr. and Mrs. John Rekker of Bowmanville, Ont. Happy parents are Frank and Julia Hoftyzer.
R.R.#3, Hastings, Ont. K0L 1Y0.

HOGETERP: Ben and Jeanette are grateful to God, the giver of life, for blessing them with their second child, a daughter, WENDY CHARLENE, born on March 8, 1980, a sister for Bradley. Fourth grandchild for Mr. and Mrs. R. Stegenga and eighth grandchild for Mr. and Mrs. G. Hogeterp, all of Jarvis.
R.R.#5, Simcoe, Ont. N3Y 4K4.

LAMPMAN: "Beloved, let us love one another: for love is of God; and everyone that is loveth is born of God, and knoweth God" (John 4:7).
Nancy Lampman is proud to announce the arrival of her daughter, CHARRIE ALISON, 7 lbs., 2 oz., born March 5, 1980 at 4:07 a.m. I wish to thank the Lord, Jesus Christ, for being with us, especially when I needed him most, during my pregnancy and helping to deliver my child of love safely. To all who helped me with everything I needed, it was greatly appreciated, and a special thanks to Judy, Wilma, and Mr. Kooistra, who were always there when I needed someone stronger than I. Above all I thank my Saviour for keeping my faith strong. Praise the Lord!

MIEDEMA: With gratitude to the Lord for the precious gift he has entrusted to our care we wish to announce the birth of our first child, WALTER PAUL. A son for Dirk and Grace Miedema, and a grandson for Mr. and Mrs. Wybe Miedema (Dunnville) and Mr. and Mrs. Simon Kloosterman (Barrie).
R.R.#2, Arthur St., Thunder Bay, Ont. P7C 4V1.

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BIRTHS

OLTHOFF: With thanks to God, the giver of all life, we welcome with love, his special child entrusted to our care, JODI MARLENE, born February 22, 1980. A dear little sister for Shawn Bernard. Sharing our joy are her grandparents, Mr. John Olthoff Sr., London, Ont., Mr. and Mrs. Bonne Linker, Strathroy, Ont., Mr. and Mrs. Roelf Pijl, The Netherlands, as well as her aunts, uncles and cousins.
John and Helen Olthoff (nee Linker), 434 Regal Dr., London, Ont. N5Y 1J9.

PRINS: "O sing unto the Lord a new song; for he has done marvellous things..." (Ps. 98:1a).
Bill and Ida praise and thank God for the precious gift of twins, KEVIN GERALD RALPH and KAREN JANE CHRISTINE, born March 8, 1980. Proud brothers are Jeremy, Stephen and Brian. Grandparents are Mr. and Mrs. Ralph vander Veen of Laurel, and Mr. and Mrs. Gerald Prins of Renfrew.
R.R.#1, Laurel, Ont. L0N 1L0.

TIMMERMAN: With thanks to God, we, Harm and Joan, joyfully announce the shared birth of our second daughter, STEPHANIE DIANA. Born March 13, 1980. Stephanie weighed 7 lbs., 14 oz. She is a sister for Jennifer. Fifth grandchild for Mr. and Mrs. C. Timmerman, Caistor Centre, and third grandchild for Mr. and Mrs. R. Veldman, Fruitland.
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hopes to celebrate with his wife, children and grandchildren his 90th birthday, D.V., on April 6, 1980.

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Best wishes only.

650 Queen St., Chatham, ON N7M 2K2.

MARRIAGES

BAKER-PLEITER: Mr. and Mrs. John Baker, Strathroy, Ont., wish to announce the marriage of their daughter, DIANE MARIE to PIETER PLEITER, son of Mr. and Mrs. Henry Pleiter of Harderwijk, Holland. The wedding will take place, D.V., Friday, March 29, 1980, in the Strathroy East Chr. Ref. Church, Rev. Johannes Tangelder officiating.
Future address: 439 Albert St., Strathroy, Ont.

BOOTSMA-VERKERK: With joy and thanks, believing that God has brought them together, at his appointed time, we, Mr. and Mrs. W. Bootsma of Port Dover and Mr. and Mrs. D. Verkerk of St. Catharines are pleased to announce the forthcoming marriage of their children, WENDY to RICHARD JOHN, D.V., on Friday, April 11, 1980 at 7:30 p.m. in the Ebenezer Christian Reformed Church of Jarvis. Rev. B. Nederlof officiating.
Future address: 17 Mountain Ave., N., Apt. #205, Stoney Creek, Ont. L8G 3N7.

DE VRIES-VANDENBERG: With thanksgiving to God and joyful hearts, PETER VANDENBERG and EVELYN DEVRIES announce their marriage, which took place on Saturday, March 22, 1980, at 4 p.m. at Kennedy Road Tabernacle, Brampton, Ontario.
2940 Jane Street, #201, Downsview, Ontario M3N 2V4.

MARRIAGES

WINTER-HIELEMA: Mr. and Mrs. Jake Winter and Mr. and Mrs. Fred Hielema are happy to announce the marriage of their children, EVELYN and PETER. The ceremony will take place, the Lord willing, on Friday, April 11, 1980 at 7:00 p.m., at the Shalom Christian Reformed Church, Paterson Ave., Brantford, Ont., with Rev. John Jongsma officiating.
Future address: R.R.#4, Simcoe, Ont. N3Y 4K3.

ANNIVERSARIES

Schevingen — Brantford
1955 — 1980

Op 12 april, 1980, is het 25 jaar geleden dat,

ROBERT N. and GREETJE ANES
(nee Reijnhout)

trouwden. We wensen hen van harte geluk en hopen dat zij en hun 4 kinderen nog vele gelukkige jaren zullen hebben.
Vader en Moeder Anes — Leiden, Holland
Ria & Jake Wiersma; Robert, Richard — Trenton, ON
Willy & Kleis Oenema; Marian, Arend, Rinske, Nynke — Zevenhuizen, Holland
Alida Anes — Noordwijk, Holland
Henny & Lion Krans; Angele, Lianne — Rotterdam, Holland
Anneke & Dick v.d. Ende; Maryse, Ronald — Haarlem, Holland

With praise and thankfulness to God, we wish to announce the 30th Wedding Anniversary of our parents and grandparents,

DOEKE and MAARTJE BUURSMA
(nee Boekee)

on Wednesday, March 26, 1980. It is our prayer that the Lord will continue to keep them in his care and bless them in the future years.
With love:
Jane & Jerry Haanstra; Jennifer, Jason — Cayuga, Ont.
Janet Buursma — at home
Martin Buursma — at home
843 Garth St., Hamilton, Ont. L9C 4K7.

1955 — 1980

On March 28, 1980, the Lord willing, our parents,

JOHN and JOAN ELZINGA
(nee Crans)

will celebrate their 25th Wedding Anniversary. It is our hope and prayer that the Lord will continue to guide and bless them as he has in the past.
Our love and heartfelt congratulations:
Ed & Nancy Edwards
Deanna & Ted Boomsma (engaged)
Melanie
Jonathan
Randy
Anniversary celebrations to be held on March 29, 1980 at the Dundas Calvin Chrisitan School gym.
Home address: R.R.#2, Dundas, Ont. L9H 5E2.

On April 7, 1980, the Lord willing, we hope to celebrate with our dear parents and grandparents,

GERRIT JAN and AALTJE ROSEBOOM (nee Kikkert)

their 35th Wedding Anniversary. We pray that God will continue to bless them and take care of them in their years ahead.
John & Heather Roseboom: Terrisa, Rebecca
Dirk & Hennie Koolhaas; Kristy, Martin, Michele
John & Grace Vitols
Ray & Jennie Roseboom; Shara
Wayne & Elly Gallinger; Steve, Cynthia
Jack & Nancy Roseboom
Lloyd
Gary
Tony
Open house to be held at their home from 2 - 4 p.m. and 8 - 10 p.m.
R.R.#3, Port Colborne, ON.

ANNIVERSARIES

1955 — 1980

Woodstock

On April 6, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parents,

SYBREN (Ivan) and IAN SLAGER
(nee De Kleer)

It is our prayer that the Lord will continue to bless them and keep them in his care. With love from their children and grandchildren:
Peter & Pauline Slager; Becky — Woodstock
Clara & Barry Horensma; Christy — Woodstock
Rob — at home
Marlene — at home
Open house will be held on Sunday, April 6, after 4:00 p.m. at their home.
Best wishes only, please.
Home address: R.R.#6, Woodstock, Ont.

1955 — 1980
Haarlem, The Netherlands — Mississauga, Canada

On April 6, D.V., we hope to celebrate with our parents and grandparents,

GEORGE and ELEANOR MUNNIK
(nee Sprey)

their 25th Wedding Anniversary. We thank the Lord for his love and guidance in the past and pray that they may be spared for each other and for us for many years to come.
Psalm 150:6.
Irma & John De Vries; Sarah — Harriston, ON
Freda
Eric
Roland
2064 Courtland Cres., Mississauga, ON L4Y 1V2.

The children of,

MR. AND MRS. WILLY VAN HART

are very pleased to announce the 25th Wedding Anniversary of their parents on April 1, 1980.
Alliston, Ont.

Boskoop, Holland — Victoria, B.C. Canada
1940 — 1980

April 9

We praise and thank the Lord for his faithfulness and guidance during the 40 years of marriage of our parents and grandparents,

JOHN and MAARTJE TOL
(nee Vermeul)

As their children we pray that the Lord will continue to be their refuge and strength.
Corrie & John Van der Woude; Rick, Marlene, Terence, Ingrid, Carla, Johnny — New Westminster, B.C.
Anthony & Ina Tol; Marian, Ian, Renata — Venhuizen, Holland (temp. Grand Rapids, U.S.A.)
Hans & Betty Tol; Wendy, Glen, Debra — Victoria, B.C.
Paula & Klaas Jansma; Tony, Sandra, Diane — Victoria, B.C.
Mary & Hans Bomhof; Nicole, Jamie, Laura — Victoria, B.C.
Open house on Friday, April 11, 1980, from 8-10 p.m. in the fellowship hall of the Chr. Ref. Church of Victoria, B.C.

On Tuesday, April 1, 1980, we hope to celebrate with our parents,

GERRIT and MARIA VAN EYK
(nee Leutscher)

their 25th Wedding Anniversary. We thank the Lord for his blessings and guidance through the years and pray for his continued guidance for the years to come.
Sylvia & Bill
Elaine & Dick
Peter
66 Rowanwood Ave., Brantford, ON.

Newlyweds who place an ad with their future address, will receive a free subscription for a year.

ANNIVERSARIES

1930 — 1980
Bakkeveen, Netherlands — Smithers, B.C., Canada

With praise and thanksgiving to the Lord we hope to celebrate the 50th Wedding Anniversary of our dear parents,

FRANK and JEAN ZANDBERG
(nee Visser)

on May 9, 1980. The Lord has richly blessed us with these parents and grandparents and we pray that our Father in heaven will continue to bless them.
Dirk & Beitske Zandberg — Bergum (Fr.)
George & Jetske VanderDeen — Smithers, B.C.
Karl & Judy Zandberg — Prince George, B.C.
John & Pearl Zandberg — Chilliwack, B.C.
Sid & Hennie Zandberg — Smithers, B.C.
Harold & Antje Zandberg — Smithers, B.C.
Theo & Suzan Braak — Abbotsford, B.C.
Henry & Tally Zandberg — Smithers, B.C.
Andy & Jeanette Zandberg — Smithers, B.C.
Bill & Ida Bowman — Abbotsford, B.C.
Pete & Jean Karsten — Smithers, B.C.
and 36 grandchildren
Reception on May 9, in the Smithers Chr. School Gymnasium.
Home address: P.O. Box 543, Smithers, B.C. V0J 2N0.

OBITUARIES

On March 6, 1980 after a lengthy illness the Lord called home our dearly beloved husband, father and grandfather,

RAYMOND DE JONG

at the age of 68. He will be greatly missed and always remembered by his loving wife, Sylvia, and his children and grandchildren:
Gertrude & Bert van Rootselaar; Henry, Sonja, Bart, Carla — Stony Plain, Alta.
Ralph & Anne van Reenen; Sylvia, Ger, Tricia, Monica — Edmonton, Alta.
Andy & Margo de Jong; Raymond, Andrea, Diane, Caroline — Westlock, Alta.
Terry & Chris Kuhnert; Kim, Leanne — Calgary, Alta.
John & Linda de Jong; Angela, Barbara, Gary — St. Albert, Alta.
"From everlasting to everlasting thou art God" Ps. 90:2.
Funeral services were held at the Chr. Ref. Church in Penticton at 1 p.m. on March 11, 1980 with Rev. J. Ypma officiating.
Home address: 11821 Read Cres., Summerland, B.C.
Mailing address: Box 1717, Summerland, B.C.

My trust is in the Lord.
On March 6, 1980, the Lord took home our dear brother-in-law and brother,

MR. RENZE DE JONG

Dear Husband of Sylvia de Jong (nee Algera).
Mrs. Tena Schoelier (nee Algera)
Don & Judy Hibma (nee Algera)
Tjibbe & Siebrigje Brommer (nee Algera)
Mrs. Annie Algera (nee de Jong)

The Clinton choir "Soli Deo Gloria" wishes to express its sympathy to the family of

PETER LAZET

His faithfulness as choir member, and his personal witness during the last weeks of his earthly life were a source of inspiration and comfort to us all.
"I wandered through the shades of night
Till Jesus came to me,
And with the sunlight of his love
Bid all my darkness flee."

Classified Advertising

OBITUARIES

Be thankful in everything and praise him forever. This is what our dear son, brother and brother-in-law,

PETER LAZET

did, all his life till God took him home in full glory. We are all truly thankful to our heavenly Father for what Pete was in our families and our lives. We trust and know that God will give Rita and the children, the special care and nearness in the time to come.
Mom & Dad Guetter
Chris & Mary Guetter (nee Lazet)
John & Jean DeJong (nee Guetter)
Harry & Joan Guetter (nee Boot)
Fred & Teresa Bakker (nee Guetter)
and the newphews and nieces.

"Praise the Lord! Praise the Lord O my soul. I will praise him as long as I live. I will sing to my God all my life" (Psalm 146: 1 & 2).
This was our husband, father and grandfather's favourite psalm. God took him to be with himself on Saturday, March 8, 1980,

PETER JACOBUS LAZET

We miss him. But God is on our side and our comforter.
Rita Lazet (nee Guetter)
Ron & Louise Amerongen (nee Lazet); Juanita, Natalie — Exeter
Paul Lazet — Exeter
Orval & Yvonne De Boer (nee Lazet) — Exeter
Nelly-Rose and Diane Lazet — at home
230 Dunlop St., Clinton, Ont. N0M 1L0.

Taken suddenly on March 10, 1980,

RICHARD EDWARD UFKES

in his 25th year, dear husband of Karen Landry, father of Christie, son of Joe and Ann, brother of Joanne, Grace, Mike, Ken and Marc. Services were held at 2nd Chr. Ref. Church of Brampton. Sadly missed by all.
"Be still, and know that I am God" Psalm 46:10a.

TEACHERS NEEDED

ATHENS: The Athens Christian School invites applications for the position of **Primary teacher** for **grades 1 - 4**, commencing September 1980. Please send applications to: Ben Bronsema, principal, Box 264, Athens, Ont. K0E 1B0. Telephone: (613) 924-9500 (school).

BARRIE: Timothy Christian School. Barrie, Ont., invites applications for a teacher's position in the **primary grades**. Contact: Andy Borger, principal, Timothy Christian School, 49 Ferris Lane, Barrie, Ont. Phone: (705) 726-6621 (school) or (705) 424-9414 (home).

BOWMANVILLE: Durham Christian Highschool needs **2 teachers**. An **English** teacher and one who teaches **General Subjects**. Experience preferred. Send resume to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9. Telephone: (416) 623-5940 (School).

BRAMPTON: The John Knox Christian School in Brampton expects to have vacancies in the **primary grades**. Please request applications from: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Phone: (416) 451-3236 or (416) 457-7250.

CHATHAM: Chatham District Christian Secondary School invites applications for a **math-art-accounting combination** for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

TEACHERS NEEDED

CHATHAM: Calvin Christian School invites applications for a possible teacher's position in the **primary grades**. Please contact: John Postma, principal, Calvin Christian School, 72 Tissiman Ave., Chatham, Ont. N7M 4G5. Tel: 1-519-352-4980.

DRAYTON: Calvin Christian School invites applications for an opening in the **intermediate** grades. An interest in Physical Education would be an asset. Please send applications to: Calvin Christian School, Box 141, Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

GEORGETOWN: The Georgetown District Chrisitan School, invites applications for a **teacher for the intermediate grades** for the next school year. Applicants with ability to teach **French** will be preferred. Please send applications to: George Petrusma, principal, R.R. #1, Georgetown, Ont. L7G 4S4.

GUELPH: Small is beautiful! The John Calvin Christian School in Guelph, situated in a University city, needs a **Kindergarten** teacher on a **part-time basis** for **alternate full days**. Become part of our growing Christian community. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: (519) 824-8860 (school).

HAMILTON: The Education Committee invites applications for possible vacancies in **grades K-8**. Contact: W.H. Hultink, principal, Calvin Christian School, 547 West 5th St., Hamilton, Ont. L9C 3P7, Phone: 388-2645.

KINGSTON: Kingston Christian School, 88 Wright Cres., Kingston, ON, requires a part-time teacher for **Principal's relief** in grades 7 and 8, preferable subjects to be taught: **Science, Health, English.** We also invite applications for the following possible opening: **Primary grades; French.** Forward complete resume, application and references to: the principal, Dr. A.J. Looy.

LINDSAY: Heritage Christian School in Lindsay, Ont., invites applications for the positions of 1) **Kindergarten** and **French** for **grades 1 - 8**, 2) **grade 1 and 2.** Send resume and letters of application to: Mr. L Graves, Secr. Ed. Comm., 70 Angeline St. S., Lindsay, Ont. K9V 3L3.

LONDON: The London Parental Christian School invites applications for an anticipated **Kindergarten** vacancy (60% full-time). Applications, including a brief statement of Christian philosophy of education should be submitted to: Rick Klooster, principal, 202 Clarke Rd., London, Ont. N5W 5E4. Telephone: (519) 455-0360.

LUCKNOW: The Lucknow and District Christian School Association invites applications for the position of **primary teacher** for **grades 1 - 4** in their new 3 room school which will be opening its doors this fall. Please send resume and letter of application to: Lucknow and District Christian School, c/o Educational Committee, Box 550, Lucknow, Ont. N0G 2H0.

ORANGEVILLE: The Orangeville Christian School, an interdenominational Christian School, situated in the town of Orangeville, 20 miles north of Brampton, Ont., invites applications for a **primary teacher** in **grades 1 - 4**, commencing September 1980. Ability to teach **music and/or French** will be considered an asset but not a necessity. Send all applications to: Mrs. S. Bartlett, 28 Forest Park Rd., Orangeville, ON. Telephone: (519) 941-3381 (school).

TEACHERS NEEDED

NEWMARKET: Holland Marsh District Christian School invites inquiries for the following positions: 1) **half-time remedial teacher**, 2) an opening for **grade 6**. For further information or application forms, contact: Mr. Jake van Breda, at 705-737-0957 (home) or 416-775-3701 (school) or write c/o the school at R.R.#2, Newmarket, Ont. L3Y 4V9.

ST. THOMAS: St. Thomas Ebenezer Christian School invites applications for position of **TEACHING PRINCIPAL** or **grade 8 TEACHER** for the next school year. Applicants are invited to send a complete resume to: John Pouli, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7. Telephone: (519) 633-0690 (school).

REXDALE: Timothy Christian School, Rexdale, ON, expects to have vacancies in **grade 1, grade 4** (half-time), **grade 5** and **grade 6 or 8.** Ability to teach French and/or instrumental music would be an asset. Please request application and reference forms from: H.K. Bergsma, principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone: (416) 741-5770 (school).

THUNDER BAY: The Thunder Bay Christian School invites applications for a teaching position in the **intermediate grades** for September 1980. Please send resume with application to: Mr. C.J. Grootenboer, secr., R.R. #1, Murillo, ON. P0P 2G0. Telephone: 807-935-2778 (home).

TORONTO: Immanuel Christian School needs an experienced teacher for **grades 1 - 3** for 1980-81. Small, informal classroom, integrated curriculum. Send application to: Henry Lise, principal, Channel Nine Court, Agincourt, Ont. 416-293-9361.

TORONTO: Toronto Central Christian School invites applications for an experienced teacher in the **intermediate grades**. Multi-age class, small class, integrated curriculum. Contact: Deborah Marshall, principal, Toronto Central Christian School, 456 Kings St. E., Toronto, Ont. M5A 1L4. Phone: (416) 863-0567.

TRENTON: Trenton Christian School will need two teachers for the **lower elementary level** (grades 2, 3, or 4) for the 1980-81 school year. Please address your application of inquiries to: Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Phone: (612) 392-3600.

WALLACEBURG: Applications invited for teaching position in **grades 5 - 6.** Experience preferred. Please apply to: Mr. S. Vanderwall, principal, Calvin Christian School, 693 Albert St., Wallaceburg, Ont. N8A 2Y0.

WILLIAMSBURG: Timothy Christian School expects to have vacancies in the **grade 1 and 2** and/or **grade 5 and 6 combinations**. We are looking for commited Christian teachers who want to serve the Lord in Christian education. Ability to teach French or music would be considered an asset. Please send your application to: Timothy Christian School, Willamsburg, Ont. K0C 2H0, or phone: (613) 535-2687 or 535-2152.

WYOMING: John Knox Christian School in Wyoming, Ont. invites applications for the position of **Teaching Principal, OR** for the position of **Teacher** in a **combined grade 7/8** class. Send applications to: Mr. J. Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: (519) 845-3112 (school).

TEACHERS NEEDED

DUNCAN, B.C.: Duncan Christian School invites inquiries and applications for possible teaching positions at the upper elementary level (**grades 5 and 6**) for the 1980-1981 school year. A French major or minor will be given preference. Send resume and letter of application to: W. Van Deventer, principal, Duncan Christian School, 930 Trunk Rd., Duncan, B.C. V9L 2S1.

NEERLANDIA, AB: Neerlandia School requires one teacher for 1980-81 school year to teach a combination of **social studies** in grades 7 - 10, **music** in grades 1 - 10, plus 2 **junior high options.** Please send letter of inquiry to Mr. John Peers, principal, Neerlandia School, Neerlandia, Alta, T0G 1R0, or phone collect: (403) 674-4308.

TERRACE, B.C.: Centennial Chr. School invites applications for openings in **grades 1 and 2 and 3 and 4 combinations**. Commencing 1980-81 term. Contact: John Vanderwal, Chairman of the Education Committee, Box #317, Terrace, B.C., or call: res.: (604) 635-5226 or call the school at: (604) 635-6173.

TEACHERS NEEDED

ROCKY MOUNTAIN HOUSE, AB: Rocky Mountain House Christian School, situated near the Scenic Canadian Rockies of Alberta, is inviting inquiries and applications for a teacher to serve in the **upper elementary** and **junior high** grades. Preference will be given to a **Science** major. Applicants should be properly certified to teach in Alberta. For additional information please write or phone: Mr. P. Valkenier, principal, P.O. Box #669, Rocky Mountain House, AB, T0M 1T0. Phone: (403) 845-3516 (school).

LETHBRIDGE, AB: Immanuel Christian School, Lethbridge, Alberta, requires teachers in the following areas: 1) **Elementary grades 1, 4, 6** and 2) **Junior/Senior High: bible, language arts, mathematics, science (chemistry), French, social studies and typing.** For more information, please phone or write: Mr. H. Konynenbelt, principal, 802-6th Ave. N., Lethbridge, AB, T1H 1Z1. Phone: (403) 328-4783, 329-1750 or 328-7195 (home).

Advertising in C.C. helps.

John Knox Memorial Christian School
in Fruitland
requires a
grade 1 teacher,
and possible openings for the
intermediate grades
for the school year 1980-81.
Preference will be given to a music major.
Please forward letters of application and resume to:
Mr. Wm. Slofstra, Principal
Box 27, Fruitland, Ont.
Tel: (416) 643-2460 (school).

King's County Christian School
Cambridge, Nova Scotia
invites applications for
teaching positions in the combined
GRADES 5 and 6
and a probable opening in
JUNIOR HIGH (GRADES 7,8, and 9)
for the coming school year, 1980-81.
Please forward letters of application and resume to:
Erna Vander Heide, Secretary of the Education Committee,
R.R.#1, Kentville, Kings County, Nova Scotia B4N 3V7. Phone: (902) 678-2271
"Behind everything God is."

London District Christian Secondary School
24 Braeside Ave., London, Ont. N5W 1V3.
We are inviting applications for positions in
ENGLISH, GIRLS PHYS. ED. and FRENCH/ART.
Please send applications including resume, academic record and references to:
The Principal,
W. Drost,
or phone (519) 455-4360.

BEACON CHRISTIAN HIGH SCHOOL
in St. Catharines, Ontario
Applications from experienced and new teachers are invited for possible openings in the following areas or combinations thereof:
Science • Bible • Home Economics
Manual arts • Teaching Vice-principal
Beacon Christian High School provides a complete program of Christian education for 215 students in grades 9 - 12.
Please send inquiries or applications to:
John Vriend, Principal, Beacon Christian High School,
2 O'Malley Dr., St. Catharines, Ontario L2N 6N7.

Emmanuel Christian Secondary School
requires a teacher for each of the following 2 subject areas:
MATH/SCIENCE
ENGLISH/SOCIAL STUDIES
Emmanuel is a young, growing school, looking for teachers who are interested in curriculum work and who enjoy a highly inter-denominational setting.
Administrative interests and/or experience are an asset.
Inquiries and applications should be directed to:
The Principal at,
2551 East 49th Ave., Vancouver, B.C. V5S 1J6.

Classified Advertising

TEACHERS NEEDED

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1980/81 in any of the major areas of study, but especially in:

English
Social Studies
French
Mathematics
Science
Chemistry
or combinations thereof.

Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

15353-92nd Avenue,
Surrey, B.C. V3R 1C3.

For further information contact:

F. HERFST, principal,
(604) 581-1033 (office) or
(604) 524-6753 (home).

Edmonton Christian Schools

Our system is striving to place an emphasis upon the development and implementation of a curriculum which recognizes the Lordship of Christ.

We are looking for candidates for:

Kindergarten, Elementary, Junior and Senior High positions.
Specific needs also include:
Remediation, an assistant principalship, physical education, home economics, English, and social studies.
The possibility exists for an opening in a **K-9 Principalship**, due to a re-assignment to new work in our system.
Several exciting possibilities exist in a system which seriously struggles to advance His Kingdom.
Educators interested in joining such a community which reflects upon its perspectives, are invited to contact us.

Lee Hollaar, principal,
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Telephone: (403) 475-2818 (school).

REAL ESTATE

Harold Workman
Real Estate Ltd.
Clinton, Ont.
519-482-3455

FARMS IN HURON COUNTY

BROILER ROASTER AND PULLET FARM: Modern barns, large beautiful home including indoor swimming pool. Situated on 20 acres.

CAGE LAYERS: Basic quota 18,240. Room for 600 feeder hogs. 100 acres of well-drained land. Large brick home.

CAGE LAYERS: Basic quota 12,008 plus elaborate farrow to finish set-up. Good line of equipment plus livestock. 4 bedroom home. Will sell layer or swine set-up separate.

ROASTER FARM: Basic quota 8,277 plus class 2 quota. Good buildings, older barn suitable for swine. Good home, situated on 15 acres.

ROASTER FARM: Basic quota 7,936 plus class 2 quota. Additional income from calf and layer operation. 2 homes on 10 acres.

BROILER AND BEEF FARM: Basic quota 5,500. 199 acres, 100 workable, balance pasture and bush. 3 bedroom home.

DAIRY: 60 tie-ups, pipeline, large silo. Brick house, shed, 150 acres. Cattle quota and feed available.

DAIRY: 46 tie-ups, pipeline, stable cleaner, 3 silos, 2nd barn. Brick house, 125 acres. Cattle quota and machinery included.

DAIRY PARLOR: Harvestors, shed, good home, 160 acres. Cattle quota and machinery included.

BROILER AND ROASTER: quota; 2 barns, brick duplex, 13 acres in Dashwood. $120,000.

BROILER AND CASH CROP: quota 6,000 plus class 2; modern barn, 95 acres, 87 workable, Dashwood area. $375,000.

Good selection of general, swine, dairy, poultry, beef and cash crop farms.

Peter Damsma, R.R. #5,
Clinton, ON.
Phone: 519-482-9849.

REAL ESTATE

BUSINESS OPPORTUNITY

RADIUM HOT SPRINGS AREA — 10 unit **motel** 1 block from the beaches of **Lake Windermere**, mid-way between **Radium and Fairmont Hot Springs** and the famous ski slopes of Fairmont and Panorama resorts. Guests can walk to licenced dining lounge, post office, bar and laundromat, all within the neighborhood. Business in 6th year of operation with good growth. Steady clientele has been established. The property is only partly developed — room to expand — put your ideas to work!! This is a rare opportunity for someone who wants lots of growth potential. $260,000.

Write:
Mrs. Judy Rainbow,
WINDERMERE REALTY LTD.,
Box 880, Invermere, B.C. V0A 1K0
or phone: (604) 342-6911 or
(604) 342-6060 (evenings).

FOR SALE:
Two bedroom winterized **cottage.** Located near Owen Sound. Asking $39,500. Phone: (416) 774-4353 or (416) 632-2145 after 6 p.m.

14,000 BROILER BREEDER: Most modern barn in Ontario. Good contract. Nearly new brick home. Good financing.

100 ACRES: Barns set up for a farrow to finish hog farm. Good 3 bedroom brick ranch. Near Jarvis, Ont. Asking only $180,000, with excellent financing at 9½%.

URGENT — 150 ACRES PART BUSH; 12 room home, needs redecorating. Lakefront plus frontage that can be severed into lots. Tremendous possibilities in this property. Asking only $750 — per acre for quick sale.

For more details call:
Keith Miller & Associates Realty Ltd.
220 Broad St. E.,
Dunnville, Ont.
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

REAL ESTATE

For Sale

THE WOODEN SHOE

This is your chance to own a
22 year established, profitable business in
delicatessen and European imports in beautiful Victoria.
Details available for
serious purchasers only, by contacting owner
in writing, or by phone:

Bus.: 382-9042 or Res.: 479-6841

"THE WOODEN SHOE"
2576 - 2580 Quadra Street,
Victoria, B.C. V8T 4E2.

FARMS FOR SALE:

BROILER FARM: 40,000 A Quota plus #2 5,000 units. Brand new 4 year old barns. Completely automated. Chore time feeding etc. Perimeter hot water heating — 3 broilers. Excellent family home — 4 bedroom. 40 Ton Farmatic mix-mill.

WEST FLAMBORO: Hog operation — Vendor being transferred West. All new modern facilities. Capabilities of finishing 1500 plus hogs. 5 year new 4 bedroom home plus old farm house for rental. New 32 x 36 steel building, 15 ft. ceilings, automatic 3 phase auxilary power. 330,000 gal. liquid system, etc.

URGENTLY REQUIRED: farm properties; as our inventory is low. For professional, confidential service, please call: George (Gerritt) Lammers (416) 383-2153 or Res. (416) 659-7476.

VOORTMAN REAL ESTATE LTD.
1059 Upper James St.,
Hamilton, Ontario L9C 3A6.

5500 BROILER BREEDERS: One new barn; 3 bedroom home plus tractor and implements. Showing $25,000 — per year profit. Asking only $110,000 — with excellent financing. Situated in Huron County. Act fast on this one.

For more details call:
Keith Miller & Associates Realty Ltd.
220 Broad St. E.,
Dunnville, Ont.
and ask for Gord Gray
(res.) (519) 822-4438 or
office: 416-774-7624.

COTTAGE FOR SALE

$39,900 — 3 bedrooms, fully furished, excellent condition, with large lot and private sandy beach, 2 motor boats included. Situated on Gibson Lake, just south of Highway 69 and 660 Interchange. 1½ hours drive from Toronto. Call: **(416) 335-4910.**

FOR SALE: Three bedroom, attractive brick bungalow in Alliston, Ont. Medium sized town in beautiful area. Phone: **705-435-7173.**

COTTAGES

GOLDEN LAKE

Come and spend your vacation this year in the beautiful Ottawa Valley. We are located right on the shore of Golden Lake and have one and two bedroom housekeeping cottages, all with modern conveniences. Boat & motors, fishing and swimming and store. Also 10 site trailer park with water, hydro & washrooms. We look forward to seeing you this summer. Phone; (613) 625-2999 or write: A & A's Resort, R.R. #2, Golden Lake, Ont. K0J 1X0 for reservations.
Archie & Anne Polstra
(owners)

SANDY BAY CAMP

Looking for a nice quiet vacation site. Try Sandy Bay housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings.
Don and Irene Crann
[new owners]

REAL ESTATE

FOR SALE

Greenhouse operation near Waterdown, Ont., on paved road, 32,400 sq. ft. presently used for growing Mum flowers, 2 - 3 bedroom homes in excellent condition, possible family enterprise, has 9½% Farm Credit Mortgage. For more information write or call.

Looking for Farm, Home or Business, call:
RALPH KARSTEN
REAL ESTATE LTD.
9 Main St. N., Box 235, Jarvis, Ont. N0A 1J0, or phone: (519) 587-4457, evenings call (519) 443-7807 or (416) 779-3027.

BUSINESS OPPORTUNITY

TRAILER PARK — 16 acres. Ideal location on Lake Erie, on good paved road. 70 trailer hook-ups. Septic tanks plus dumping station. Good 4 bedroom house with freezer, 2 fridges and gas stove. Priced to sell. Owner will take back 1st mortgage for qualified purchaser.

FARMS

155 acres dairy farm; 9 room house; 70 head pure bred Holsteins plus quota. 3 silos. Wainfleet area.

Nearly 100 ha good farm land. Over 100 purebred Holstein cattle on R.O.P. Good 1st and 2nd milk quotas. Complete line of good machinery. Excellent financing available to qualified purchaser. Southern Ontario.

For more details call:
Keith Miller & Associates Realty Ltd.
220 Broad St. E.,
Dunnville, Ont.
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)

FOR SALE

Four bedroom house for sale. Large kitchen, 10 minutes from downtown **Hamilton**. Asking $30,900. For information call: 416-528-3533.

COTTAGES

Alton Lodges
1 & 2 BEDROOM CLEAN HOUSEKEEPING COTTAGES
FAMILY RESORT
95 metres from beautiful, sandy beach
close to fishing.
20 km. from Chr. Ref. Church
(705) 429-2420
459 Mosley St., Wasaga Beach, Ont.
Site 30, Box 8, R.R. #1.
LEN & RITA BETTE

LAKE NIPISSING: Modern 2 and 3 bedroom H.K. cottages, trailer park with flush toilets and electrical hookups.

Call: 1-705-752-1118
Or write: John Vanden Berg, Glen Echo Cottages, R.R. #1, Callander, Ont. P0H 1H0.

JOB WANTED

15 YEAR OLD: highschool boy is looking for work on a farm during the summer months. Has experience. Please write to: Box #4502, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

JOBS WANTED

JOB WANTED: Dairy farmer's son, in high school, looking for job on dairy farm during summer months. Call: (416) 834-4086.

FOR RENT

TWO ROOMS: with kitchen facilities for rent in **Hamilton.** Available from April 19 till August 31. Within walking distance from Mohawk College. Phone: (416) 383-1038.

FOR RENT: in **Guelph, ON,** a 2 bedroom semi, suitable for couple or single. Quiet street, close to all facilities. $225 — per month, includes heat. Available May 1, 1980. Phone: (416) 689-5713.

HOUSE FOR RENT: in **Holland** from the **end of May** till the **end of July.** For information contact: F. Bulk, Legmeerdijk 35, Aalsmeer, Holland. Or contact: Peter Bulk, R.R. #2, Mount Brydges, ON N0L 1W0. Telephone: 519-264-1875.

SUBLET: in Guelph, furnished one bedroom apartment, walking distance from University, church and shopping. $240.00 per month. Available May 1. Phone: (519) 823-1954 after 6 p.m.

PERSONAL

Widow with no dependents likes to meet gentleman between 45 - 60 years of age. Please write to: Calvinist Contact, Box #4501, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

PULPIT SUPPLY

MONTREAL: The First Chr. Ref. Church in Montreal is looking for pulpit supply for their 10 a.m. and 7 p.m. services on Sundays July 6, 13, 20 and 27, 1980. All ministers, vacationing in our area and willing to preach in our church on one or more of these Sundays are invited to contact the clerk: W.H. Jager, 102 Franklin Rd., Beaconsfield, Que. H9W 5X6 or phone collect: (514) 694-3057.

BUSINESS

Accounting
— Bookkeeping —
Income Tax

weekly - monthly - annually
complete service for any type or size business

Call:
Jerry Bulthuis
150 Lynbrook Dr.
Hamilton, Ontario
416-389-2012

HELP WANTED

A CARETAKER: is needed at Sonshine Bible Camp at **Gull Lake, Alberta**. The duties will involve minor repairs and grounds-keeping of this active camp, for June, July and August. An outdoor summer job for students or anyone, which will be payed. For more information write: Bob Lodewyk, 119 Selkirk Blvd., Red Deer, Alberta T4N 0G1.

EXCELLENT OPPORTUNITY: for ambitious person for **greenhouse work** and **deliveries**. Clean driving record is essential. Phone: (416) 562-7321. **BAYVIEW FLOWERS INC.**

STUDENT HELP REQUIRED: on **irrigation farm** during summer months May-August. Must have experience with farm machinery. Phone: (403) 377-2502, or write: Fred Folkerts, Site 1, Box 10, Tilley, Alberta. T0J 3K0.

Classified Advertising

HELP WANTED

Sales Career

in the Automotive After Market

If you have a successful sales background, a willingness to work hard and a strong desire to succeed, we have a well organized, proven program that will interest you.

It includes:

- Product and Field training
- Salary and Commission

OR

- Attractive draw and advance program
- Company vehicle
- Advancement opportunity to your own distributorship
- Repeat business

If you ever thought of making a sales career in the Automotive After Market with the potential of your own distributorship, but did not know how to go about it, then you owe it to yourself to call or write:

Country-Wide Automotive Ltd.
37 Byron Dr., Rexdale, ON M9W 4N3.
Telephone: (416) 745-2309
ATTENTION: J. Schuringa

The Board of Publications of the Christian Reformed Church

is now accepting applications for the following positions:

Pressroom Foreman (second shift)
Operate 2- and 4-color presses and supervise other pressroom operations.

Press Operator (second shift)
Set up and operate Miller 38" 4-color press.

Experienced Negative Stripper
Compose and revise photographic negatives for printing plates.

Bindery Foreman (second shift)
Operate folder, stitcher-and-trimmer and supervise other bindery operations.

Bindery Machine Operator (second shift) — Set up and operate Stahl folder and McCain stitcher-and-trimmer.

Shipping Supervisor
Package printed material for shipment and supervise shipping services.

Applicants may apply in person or send resume information to:
Mr. Allen Van Zee,
Board of Publications, Christian Reformed Church,
2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan 49560
Tel.: (616) 241-1691.

The Christian Labour Association of Canada

needs additional full-time representatives in its Toronto and Chatham offices. Applicants must be interested in the cause of genuinely Christian trade unionism and be willing to devote their time, talents and energies to organizing and serving groups of workers.
Please send your application, together with a resume of education, training and past activities to:
Christian Labour Association of Canada,
1919 Weston Road, Weston, Ont. M9N 1W7.

Calvin College Admissions Counselor

Calvin College seeks applications for the position of:
CANADIAN ADMISSIONS COUNSELOR.
This person represents Calvin College to high school students and their parents in providing information about enrolment to Calvin. This person will also serve as COLLEGE RELATIONS LIASON OFFICER in Canada.
The contract is for 9 months, beginning September 1st, 1980, although applicants will be encouraged to make a minimum 2 year commitment.
Send resumes, including names of on-campus references to:
Peter Harkema, Admissions Development Director,
Calvin College, Grand Rapids, Michigan, 49506.
Application deadline is April 7.
Calvin College is an equal opportunity employer.

Packer/Warehouse Man Required

We are looking for a responsible person, steady employment, good wages and working conditions for mature person.
Please send resume to:
RUDY HUFTEN LIMITED
Importer of International Giftwares
69 Peter Street S., Postbox 698
ORILLIA, Ont., L3V 6K7
Phone: 705-325-4477

HELP WANTED

The Board of Publications of the Christian Reformed Church is now accepting applications for the position

PRODUCTION COORDINATOR

Work: To supervise scheduling, personnel, production and facilities in the pressroom, bindery, warehouse and shipping department of a modern printing plant.

Qualifications: College degree; experience in printing, personnel supervision, production scheduling, quality control and purchasing; ability to work as part of management team; willingness to work flexible hours.

Contact:
Mr. A. Van Zee, Business Manager,
2850 Kalamazoo Avenue SE, Grand Rapids, Michigan 49560.
Telephone: (616) 241-1691.

Large nursery in the Hamilton, Ont., area has an immediate opening for an experienced,

Administrative Assistant

Must be good typist, experience with computer helpful but not essential.
Forward application in own handwriting with full resume to:

Connon Nurseries Ltd.

Box 200, Waterdown, Ont.
L0R 2H0.

O. A. A. I. S.
3199 BATHURST STREET
TORONTO, ONTARIO
M6A 2B2

THE RIGHT TO CHOOSE

An Election Strategy For Christian Schools

Lyle McBurney,
executive-director of OAAIS plans to visit the following communities on the dates shown for his Spring tour itinerary. Lyle will report on OAAIS happenings and detail steps taken to make the issue of legal recognition and financial support for independent schools prominent in the coming provincial election.
Some flexibility in his schedule is possible if the dates shown conflict with other Christian school meetings. Please get in touch with him if you wish to be visited or if you are willing to help him make contact with non-OAAIS schools and key individuals.
(Toronto telephone 781-7633).

Thursday, April 10	Oshawa-Bowmanville
Monday, April 14	Ottawa
Tuesday, April 15	Brockville-Kingston
Wednesday, April 16	Kitchener-Waterloo
Tuesday, April 22	Chatham
Wednesday, April 23	Windsor
Thursday, April 24	Sarnia
Tuesday, April 29	Hamilton
Wednesday, April 30	Niagara
Thursday, May 1	Drayton-Listowel-Owen Sound
Thursday, May 22	London-St. Thomas

The best initiative is a local initiative.
Ontario Association of Alternative and Independent Schools
3199 Bathurst Street, Toronto, Ontario, M6A 2B2.

HELP WANTED

HELP WANTED: on **large grain farm**, approximately May - October. Must have experience with farm machinery. Room and board provided. Apply to: G. Van Dorp, Box 626, Indian Head, Sask. S0G 2K0. (306) 695-2088.

HELP WANTED: for **fruit farm** and **trucking**. Class D licence required. Phone: (416) 945-8110. Grimsby, Ont.

A MATURE COUPLE WANTED: to manage a 24-unit year round motel. House Motel Ltd., Box 1047, Rocky Mountain House, Alta. Phone: **(403) 845-3388.**

SUMMERFEST 80
CALVIN COLLEGE

You are cordially invited to a learning vacation at Calvin

When?
June 21-28, 1980

For Whom?
All alumni and friends of Calvin—singles, couples, families. Children's activities and babysitting provided.

Seminars?
Dr. Ed Ericson—*Solzhenitsyn, a Modern Moral Writer.*
Dr. Henry Holstege—*The Contemporary North American Family: Its Problems and Its Strengths.* No tests or papers!

Meals and Housing?
All provided by the college

Free Time?
All afternoons. Enjoy Calvin's facilities and the attractions of Grand Rapids and Western Michigan. A social activity each evening.

Cost?
$150 each adult; $45 each child ten and over; $22.50 each child five through nine; no charge for children under five; $15 for additional adjoining room for children.

Reservation or Information?

SUMMERFEST 80
Alumni Office
Calvin College
Grand Rapids, MI 49506

Christians are never finished learning. Calvin recognizes its responsibility to provide lifelong learning opportunities for its alumni and friends.

IT'S HERE!

Calvinist Contact's annual Job Market for students starts April 3, and runs for 10 consecutive weeks, ending June 6. Students receive a free listing in the Job Market.
Send in your name, address and type of summer employment desired to:

Job Market,
Calvinist Contact,
99 Niagara St.,
St. Catharines, Ont.
L2R 4L3.

SUMMER JOB MARKET

EVENTS

Pontiff says qualified women can head anything but church

NEW YORK (EP) — Pope John Paul II said he believes qualified women should have the opportunity to head super-powers such as the United States or the Soviet Union, but he doesn't foresee women ever becoming Roman Catholic priests.

"If women are prominent economists and politicians, if women are at the top of the tree in many cases around the world, why should a woman not have the opportunity to head what you call a super-power," the pope said in a magazine interview here. "It should be the intelligence and wisdom of a leader that counts, not the sex." Responding to the question, "do you foresee a time when women will become Catholic priests, even in the far-off future," the pontiff gave a one word answer: "no."

"There are no dogmatic reasons. It is tradition," the pope said when further questioned. "The sacred congregation of the faith has always indicated that it does not see a way for women to be ordained. This denial, said as it might be to many wonderful women of religion, is based on the church's official interpretation of the revelation of Christ. I repeat, therefore, it is not foreseen that women will become Roman Catholic priests."

Begin condemns attacks against Christians

. JERUSALEM (EP) — Pressured by religious leaders and by the city's mayor, Israeli Prime Minister, Menachem Begin has taken a belated public stand against an outbreak of anti-Christian vandalism that has plagued Jerusalem in recent weeks. Targets of these assaults, blamed on Jewish extremists, by Mayor Teddy Kollek, have included a Christian bookstore, a Baptist church, a Russian Orthodox church, and the Benedictine Abbey of the Dormition on Mount Zion. A package containing three bombs was discovered on the premises of the Gethsemane Franciscan Church of All Nations.

Mr. Kollek twice appealed to Mr. Begin to speak out publicly against the violence and to order more vigorous police action against the perpetrators of the attacks and threats against Christian institutions. Mr. Begin, at first, confined himself to a private reply to Mr. Kollek's appeals, calling the vandalism "shocking," and expressing the "hope" that the police will prevent any more of "these terrible acts."

Two Massed Choir Concerts

April 12 at Melville United Church
Corner of St. Andrews St. and Tower St., Fergus.

★★★

April 19 at Second Christian Reformed Church
Corner of Steel St. and MacLaughlin Rd., Brampton.
Participating are

The Brampton, Fergus, and Orangeville Canadian Reformed Choirs.

Hope to see you there!

Nobleford C.R.C.'s 75th Anniversary

The Nobleford C.R.C. of Nobleford, Alberta, will celebrate its 75th Anniversary in 1980, with the following special events:

Sun. June 29 — Special services 10 a.m. and 7:30 p.m.
Mon. June 30 — Banquet and program — 6:30 p.m.
Tues. July 1 — Combined picnic with Granum C.R.C.
Former members and friends are invited to join us.

Reservations for the banquet should be sent to:
J. Konynenbelt, Box 62, Nobleford, Alberta T0L 1S0.

1980
is the year we in
Granum, Alberta
celebrate our
75th Anniversary.

*Some activities planned are: **Fri., June 27** — Banquet and program; **Sun., June 30** — special services at 10 a.m. in Granum CRC and 7:30 p.m. combined service with Nobleford CRC; **Tues., July 1** — combined picnic with Nobleford CRC at Keho Lake.*

All former members and friends are invited to come celebrate with us.
Contact:
Mrs. L. Vandervalk, Box 381, Fort Macleod, AB T0L 0Z0.

LET'S PLAY CHESS

Editor: Pete Layer

Results
Finals 1978

J. Vander Geest	0 (0)	P. Lamain	1 (1½)
B. Dikland	1 (1½)	J. Vander Geest	0 (0)

Both Mr. Lamain and Mr. Dikland are leading the group.

Group B 1979

B. Dikland	½ (½)	A.J. Klein	½ (½)

All the games have now been completed. Mr. Vander Geest has qualified for the finals with a perfect score.

Group C 1979

J. Eisen	1 (2)	K. Amsinga	0 (0)

Mr. Eisen is leading at this moment. Three players still have a chance to take group C.

Have Patience

The following game was played between J. Eisen (White) and K. Amsinga (Black) in group C (1979).

This position occurred after Black's 13th move: White: K-Q1; Q-KN3; R-QR1, KR1; B-K2; N-N1; Pawns: QR2, QN2, QB4, Q3, K4, KB2, K-N2, KR3. Black: K-K1; Q-QR4; R-QR1, KR1; B-KB1; N-KB3; Pawns: QR2, QN2, Q3, Q5, K4, KB2, KN3, KR4.

White is cramped. It will be hard for him to obtain good positions for his pieces. The game continued as follows: 14. P-B4, B-R3; 15. PxP, QxKP; 16. Q-B3, P-R5; 17. R-B1, K-K2; 18. K-B2, B-K6. Black has taken control of the black squares on the Kings's side. 19. N-R3, P-R3; 20. QR-Q1, KR-KB1; 21. P-KN4, PxP e.p. White had to give up this Pawn to avert disaster (N-R4, N6). 22. Q-N2, B-B7; 23. K-N1, N-R4; 24. BxN, PxB; 25. N-B2, P-R4; 26. RxB, PxR. White has displayed much patience. Now he seizes the opportunity to exchange his Rook for the annoying Bishop. 27. QxP, Q-B3; 28. QxQ, KxQ; 29. NxP, R-KN1. The position; scattered with Pawns, is ideal for a Knight, and not so convenient for Rooks. As the game illustrates, White is fully compensated for the loss of the exchange (N and P vs. R) 30. R-KB1 ch., K-K2; 31. N-B5 ch., K-Q2; 32. K-B2, R-N7 ch., 33. K-B3, P-N4; 34. PxP, P-QR5; 35. R-QN1, R-B1 ch., 36. K-N4, R(1)-B7; 37. KxP, RxP; 38. RxR, RxR; 39. P-R3, K-B2; 40. P-R4, R-Q7; 41. P-Q4, R-K7; 42. K-R5, RxP; 43. P-N6 ch., K-N1; 44. K-R6, R-B5; 45. N-K7. Black resigned since White's QN Pawn will Queen in three moves.

Advertising in C.C. helps.

CALENDAR OF EVENTS

Ontario

Apr. 12	Annual meeting of Salem Christian Counseling Service, starting at 1 p.m. in Immanuel Christian Reformed Church, Brampton, Ont. Guest speaker is Dr. Joel Nederhood of the Back to God Hour.
Apr. 14-15	Pastor's seminar: Discussion of modern theological trends with Dr. Jacob Klapwijk, Free University of Amsterdam theologian and philosopher, April 14 and 15, 1980. Sponsored by the Institute for Christian Studies, Toronto.
Apr. 19	C.L.A.C. 28th national convention; starting 9:30 a.m., in Silverthorn Collegiate Institute, 291 Mills Rd. (Etobicoke) Toronto. Speakers are Dr. Paul Marshall and Ed. Vanderkloet. Theme: "In Defence of Human Rights."
Apr. 19	The London 'Bel Canto Singers' will host a "Festival of Praise" Concert with participating choirs from London First Chr. Ref. Church, Brampton Christian Choral Society, and the 'Collegium Musicum' male chorus of St. Catharines. Place: London Dist. Christian Secondary School, 24 Braeside Ave., London, at 8:00 p.m.
Apr. 25	Fryske Youn in the Lambton Christian High, 295 Essex St., Sarnia, Ont.
Apr. 26	Brampton. The Brampton choir "Praise the Lord" and the St. Catharines male chorus "Collegium Musicum" will present a variety evening at Second Christian Reformed Church at 8 p.m.
May 6	St. Catharines. The St. Catharines male chorus "Collegium Musicum" and the Brampton choir "Praise the Lord" will present a variety evening at Trinity Christian Reformed Church at 8 p.m.

Andre Knevel organ concerts: Hamilton: Christ Church Cathedral on James St., April 19, 1980, Saturday, at 8:15 p.m. **St. Catharines:** in the St. Thomas Anglican Church on Ontario St., on May 3, 1980, Saturday, at 8:15 p.m. **Woodstock:** in the Central United Church, May 10, 1980 at 8:15 p.m.

Focus on the Family — Film Series: **April 3:** Film 2: Shaping the Will Without Breaking the Spirit. **April 10:** Film 3: Christian Fathering. **April 17:** Film 4: Preparing for Adolescence: The Origins of Self-doubt. **April 24:** Film 5: Preparing for Adolescence: Peer Pressure and Sexuality. **May 1:** Film 6: What Wives Wish Their Husbands Knew About Women: The Lonely Housewife. **May 8:** Film 7: What Wives Wish Their Husbands Knew About Women: Money, Sex, and Children. Time: 8:00 p.m., in the Burlington Chr. Ref. Church.

Spring Concerts: by Choirs, Childrens choir, Band, Chamber orchestra and Organ. Under the direction of Leendert Kooij. A.R.C.T. Audience joines in on some 5 occasions. **Toronto:** Saturday, April 12, 1980 at 8:00 p.m. in the Willowdale United Church, Kenneth Ave. (Behind the Northtown Plaza) in Willowdale. **Bowmanville:** Saturday, April 19, 1980 at 8:00 p.m. in the Rehoboth Christian Reformed Church, Scuggog Street in Bowmanville.

Calvin College band tour: Dr. Derald De Young will conduct the Calvin College band in music which is appropriate for the Lenten-Easter season at daytime schools stops and evening concerts. **Mar. 30**, Ensembles in Detroit, Chatham, Sarnia, for worship participation; concert, Sarnia 1 CRC, 8:30 p.m.; **Mar. 31**, Sarnia, Lambton Chr. High; Chatham Dist. Chr. High; evening concert, Chatham Dist. Chr. High, 8 p.m.; **Apr. 1**, London Dist. Chr. High; Hamilton Dist. Chr. High; evening concert, Hamilton Dist. Chr. High, 8 p.m.; **Apr. 2**, St. Catharines, Calvin Memorial School; evening concert at 8 p.m. in Covenant CRC; **Apr. 3**, Toronto District Christian High; evening concert at Durham Christian High, Bowmanville, 8 p.m.; **Apr. 4**, Good Friday worship participation, Toronto area churches; evening concert, Toronto II CRC, 8 p.m.

Alberta

Apr. 11	Boerenkool Supper, Edmonton Christian High School Gym, 6:30 p.m. Speaker Neil Roos, CLAC'S B.C. representative.
Apr. 27	Calgary — James Ward in concert at First Christian Reformed Church after the evening service.
Aug. 10-17	Edmonton, Billy Graham Crusade.

British Columbia

Apr. 24	Surrey — James Ward in Concert at Fraser Valley Christian High School.
Apr. 26	Abbotsford — James Ward in concert, sponsored by Music A.D. Canada-West.

Miscellaneous

Apr. 25	Lynden, Wash. — James Ward in concert at Lynden Christian High School.
May 14-16	Nashville, Tenn. Religious Communications Congress.
June 10-20	Grand Rapids, Mich. Christian Reformed Church of North America synod.
July 20-24	Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Thurs.Apr.3	Wed.Apr.2	Mon.Mar.31-10a.m.	Fri.Mar.28-10a.m.
Fri.Apr.11	Wed.Apr.9	Mon.Apr.7-10a.m.	Thurs.Apr.3-10a.m.
Fri.Apr.18	Wed.Apr.16	Mon.Apr.14-10a.m.	Fri.Apr.11-10a.m.

History

Self-evaluation with hidden benefits

Good Times with Old Times: How to Write Your Memoirs by Katie Funk Wiebe; published by Herald Press, Scottdale, Pa. and Kitchener, Ontario 1979; paperback, 175 pages; price: $6.90. Reviewed by Barbara Hudspith, Hamilton, Ontario.

Good Times with Old Times by Katie Funk Wiebe is a how-to-write-your-memoirs book freely interspersed with lively biographical sketches. The rich memoirs of Mrs. Wiebe's growing up years on the prairies in a Russian Mennonite family, wind in and out of the how-to pages keeping a potentially dull subject fresh and personal. Life was bleak but families were close.

Katie Wiebe, now a Professor of English at Tabor College, Kansas, received inspiration for this little book from a continuing-education class of oldsters between the ages of 60 and 80, who were keen to write their memoirs but needed some basic, practical helps.

The book is simple, straight forward and covers thoroughly the processes involved in remembering your past: the immediate and fringe characters, the scenery — be it Main Street in the old hometown, or the braided rug in the living room, the traumatic experiences, the pure delight of momma's homemade buns or the pungent smells of poppa's butcher shop.

With so many personal anecdotes hidden between the hints and instructions, the author lures the reader into nostalgic remembrances of his own, thereby inspiring him to begin, with pen in hand, to express these memories be they bitter or sweet. If you don't come to this book with a burning desire to write a biography, you will likely leave it with a new-found compulsion to do so.

If you're not over 65, don't be put off. We all have memories, and the author's style makes it both a suitable highschool text and a helpful handbook for the octogenarian. It is crammed full of hints for effective, vivid story-telling.

Mrs. Wiebe urges us to make meaning of our lives. The outward events may make exciting reading but the hidden emotions and the various movements of God within make it worth the telling. "For most people writing meaningfully begins with an impelling urge to systematize their philosophy of life, to unravel the muddle of life, to let others know the felt quality of what life has been . . . As you write, you will soon discover that to accept the past as it was, with all its weaknesses and strengths, is a freeing experience . . . You have forgiven as you were forgiven. You can make the past serve you," says the author.

Whether you intend to publish and rake in the royalties or simply hide your memoirs in an obscure dresser drawer for the grandchildren to discover, *Good Times With Old Times* is an explicit and invaluable guide.

Faith

Can financial well-being be linked to faith?

God's Will is Prosperity by Gloria Copeland; published by Harrison House, Tulsa, Oklahoma, 1978; 128 pages, pb.; price: $2.50 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

Though Gloria Copeland believes the Bible to be the inerrant Word of God, her book is unbiblical drivel. She preaches the Gospel of Perfect Health and Wealth. "He (the Lord) made me realize that Jesus bore the curse of poverty at the same time he bore the curse of sickness. I already knew it, but I saw that I was not acting on it to the fullest. You can believe for divine prosperity just as you believe for divine health. Both blessings already belong to you. You should refuse lack just as quickly as you refuse sickness."

The author believes that there are probably some one trillion angels. Let us say that each Christian has twenty-thousand angels at his disposal. Look at all the wealth you can get! Aren't angels there to give the Christian financial prosperity?

Gloria Copeland has no place for pain, suffering, poverty or even death. The Scriptures are used to promote a self-centered life-style. Use God to pad your bank account and get whatever your heart desires. "God's success formula has produced in our lives over and over and over again. It has never failed to produce. We have personally used this formula to receive healing, airplanes, houses, office buildings, equipment, clothing, food, cars, boats, wisdom, guidance, help with our children, and national radio coverage — to name a few. We have used the Word to receive in every area of our lives. The Bible tells us that the just shall live by faith. We have lived by faith and enjoyed tremendous blessings."

I wonder what type of message Gloria Copeland would preach in a Third World country. There are wonderful Christians in the Third World who are rich in faith but in dire material poverty. I cannot understand why so many people in North America can fall for this false gospel of prosperity and success.

Literature

A baring of the Jewish soul

A Big Jewish Book: Poems and Other Visions of the Jews from Tribal Times to Present, edited by Jerome Rothenberg; published by Anchor Press/Doubleday, Toronto, Ont., paperback, 633 pages; price: $9.95. Reviewed by Peter Sluys, Salmon Arm, B.C.

You must both have a poet's soul and some insight in the Jewish spirit to savor this book. For it is a book which covers Jewish expression in poetry and writing with carefully chosen excerpts from the Talmud, beautifully relevant passages from the Old Testament, and miriads of Jewish fables, poems and wisdoms from the 2nd century on. They are collected as artful choices to fit into a whole which, in apparent contradiction, expresses a philosophy of randomness. Rothenberg has collected and arranged this aspect of Jewish history consciously into a large volume with an enormous variety of word — art for the purpose of exposing the reader to an "uninterrupted discourse . . . which is itself a part of Jewish oral tradition: a tradition which, at its best, recognizes the double origins of poesis in song and speech, its survival to address a silent God and universe." Contrary to orthodox Judaism and Christianity, he doesn't find meaning to history; as he pursues Jewish literature of the ages, particularly not Jewish history which seems to face a God who is at his best silent. He also is very well acquainted with Christian poetry and is very friendly to it, and acknowledges Jesus as a great prophet.

This isn't a book you can read in one, five or even twenty sittings. You must read it slowly, let it sink in, read it over time and again for your enrichment. Some poems invite you to learn them by heart. Others urge you to make some more study in history, folklore, traditions and other gems.

The content is divided into three parts. The first is called "The Ways" is made up of poems, wisdoms and writings about the effects of tradition in men's experiences. The second is called "The Visions," which constitutes creative responses to revelation and traditions. The third one is "The Writings," responses to the written and codification of the Thora. A final section called "Sources" provides ample references with clear explanations.

I recommend this book to everyone who enjoys poetry of any kind, and is more than curious about what stirs the Jewish soul with respect to God, Christ, the world, others and himself. It enriches the Christian who has taken the time to read it, with a deeper understanding of Jews whenever he shares his conviction with them that history does have meaning in Jesus Christ, both in word and deed.

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